CHRISTOLOGY.

A DISCOURSE CONCERNING CHRIST:

CONSIDERED

I In Himself, II In His Government, And III In Relation to His Subjects and their Duty to Him.

In Six Books.

Being a NEW

ESSAY

Towards a farther

Revival and Re-Introduction

OF

Primitive-Scriptural-Divinity,

By way of

SPECIMEN.

By ROBERT FLEMING.

יְשׁוֹטְטוּ רַבִּים וְתִרְבֶּה הַדָּעַת —Dan. 12. 4.

——*Peragro Loca Nullius Antè*
Trita solo: Juvat Integros accedere Fontes,
Atq; haurire; Juvatq; Novos decerpere Flores.

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MVSEVM
BRITAN
NICVM

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please Your Majesty,

I Am sufficiently sensible, how much I lay my Self obnoxious to Censure, as bold and aspiring, in presuming to prefix your Great Name before the following Discourse.

But, ſeeing this proceeds from nothing, but a real Senſe of Duty and hearty Concern for the Advancement of that Religion, of which Your Majeſty is the Illuſtrious and Happy Defender; I could not allow my Self to think of Ingraving any other Name, than that of my Sovereign, in the Frontiſpiece of this Work.

And, as I lay it down, with the profoundeſt Humility, at the Footſtool of Your Throne: So I hope Your Majeſty will not think it below You, to imitate the great Sovereign of Men, who did ſo readily and highly approve of the poor Widows offering; by allowing this ſmall Piece the Advantage and Happineſs of an Incouraging Look and Favourable Reception. For how mean ſoever it be in its ſelf, it is yet the beſt and greateſt Thing, that its Author has, at preſent, to caſt into the Treaſury of the Publick.

Had I indeed only conſider'd Your Majeſty's Greatneſs, it had check'd my Attempt as too High and Preſumptuous. But, when I call'd to Mind, how acceptable a much ſmaller Piece of mine was to his Late Majeſty, and conſider'd, at the ſame Time, how much it is Your noble Ambition, to excel Your Fellow-Creatures in nothing ſo much as in Goodneſs, and what eminent Demonſtrations Your Majeſty has given of this at all Times, eſpecially ſince the Beginning of Your Auſpicious Reign: The awful Diſtance, wherein I ſaw You before, ſeem'd ſo far leſſen'd, and my Idea ſo far chang'd, as to ingage me the rather to lay this Performance at Your Feet, as a Tribute I owe to Your Majeſty's Protection.

For it is to that, with the Concurrence of Your Parliament, particularly the Hereditary part of it, next to the Supreme Goodneſs of Heaven, that I and ſuch of Your Majeſties Proteſtant Subjects, as are under the Unhappineſs of an Involuntary

Dissent from the National Church, in some Lesser Points, owe the Continuance of our Liberty, and consequently of our being in a Capacity to offer any thing towards the farther Illustration and joint Defence of our Common Christianity.

And, it is to the same Happy Constitution of the Government, and Your Majesties wise and steddy Administration this way, that all Your Subjects are equally allowed the Privilege of Expressing and Publishing their Thoughts, concerning even the Greatest and most Sacred Things, with that Liberty, which Rational Creatures and Free Men claim as their Birth-Right; when so manag'd, as the Rules of Christianity, Civil Society and Good Manners do require; a just Decorum being observ'd to all Mens Characters, but especially to those, whom God has set at the Helm of Government, as his Vice-Gerents on Earth.

I hope I have been guilty of no Indecency this way, in what is now offer'd to Publick View; though I have been oblig'd to Diſcuſs ſome Matters with that Freedom, which is neceſſary, in order to the Vindicating and Clearing up of Truth, eſpecially in Momentous and Fundamental Points. For it is Truth I purſue and am in queſt of, and to be Conquer'd by it, in caſe I am convinc'd of being under any Miſtake, ſhall ever be my Ambition and Glory.

In the mean time this *Theological Specimen*, being, as the Title bears, *A New Eſſay towards a farther Revival and Reintroduction of* that *Primitive Divinity* which the *Sacred Scripture* doth contain and recommend, and therefore of a Publick Concern to Chriſtians of all Denominations, inviting them to bring back their Creeds to the Teſt and Touch-ſtone of the Oracles of God: I found my ſelf ingag'd, as it were by the Bonds of my Allegiance, to preſent it to the only

Protestant Queen, who is so signally Honour'd by God, in being the most eminent Defender of the Bible, and consequently of the Faith and Religion of Reform'd Christians.

It was to the Law and the Prophets that the Jewish Church appeal'd of old, in all Controverted Points: And it was by these that the Bereans and first Christians examin'd even the Doctrine of the Apostles themselves. But now that the Canon of Scripture is compleated, it is to both the Old and New Testament Writings, though Principally to the Latter, that all Christians, that are acquainted with their own Rights and Privileges, do Appeal for the Truth of their Opinions, as the only Legal Authority in this Case, even upon the Supposition of the Possibility of any such Meeting of Christians, as might be call'd an Oecumenical Synod, by a just Delegation of proper, impartial and sufficient Representatives.

A perverting of this Firſt and Original Chriſtian Principle, by Political and Aſpiring Church-Guides, who, in After-Ages, laid Claim to a Sovereignty over the Conſciences of thoſe whom they call'd *Laicks*, requiring from them an Implicit Faith, a Blind Devotion, and a Servile Obedience; was that, which did not only pave the way for Popery, but both laid the Foundation thereof and finiſh'd its Superſtructure: In ſo much, that the Uſurping Pontificate was not contented with its lawleſs Dominion over the Liberty of Europe and the Reaſon of Men; but ſwallow'd up, at length, even the Regale and Prerogative of Princes too, turning the Croſier into the Scepter, and forcing the Crown to pay Homage to the Mitre.

And, as this was acquir'd by the Blackeſt and moſt unnatural Rebellion; ſo, it was maintain'd, for many Centuries, by the moſt Barbarous and Inhuman Methods of Perſecution and Violence. Of all which, the Hiſtories that yet remain

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of thoſe Times of Darkneſs, if we may believe even their own Authors, give us alaſs! A too ſad and diſmal Account.

The Eſſence therefore of Popery does not properly ſtand in the many Errors of that Party, nay, nor in their groſs Idolatry it ſelf; which are all but the Natural Effects or Conſequents of Ignorance and blind Devotion. But the very Soul and Spirit of it conſiſts in a pretended infallible Juriſdiction over the Reaſon and Conſciences of Men, and is exerted and Diſcover'd by the Arbitrary, Tyrannical and Unchriſtian Methods of Force and Cruelty.

And therefore, if we may be allow'd to adapt Words to Things, and denominate Perſons by Names that moſt properly belong to them, we are oblig'd to conclude, that all thoſe are really Romaniſts, in the worſt, as well as moſt Eſſential Part of Popery, where ſuch Principles and Practices prevail, let the Society be otherwiſe what it will. And, if any ſuch pre-

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end to the Proteſtant Name, we ought ſo much the more to guard againſt them, as it is more dangerous to have to do with High Pretenders to Loyalty and Friendſhip, who are at the Bottom moſt inveterate Enemies and Traitors, than with thoſe that openly own their wicked Principles and pernicious Deſigns.

However we are oblig'd to Providence, that ſo many of this Spurious ſort of Proteſtants have of late ſo far thrown off the Maſk, as to declare for as ſtrict an Union with Rome, as is between that and the Perſecuting Gallican Church: For it ſeems Occaſional Conformity with France and Popery, has prepar'd the way, with theſe Men, for a Total Coaleſcence with both theſe Intereſts.

How diſmal and deplorable a State then would theſe Nations be reduc'd unto, if ſuch Perſons could have their Will, in bringing Your Majeſty and People back again into the Houſe of Bondage, under the Heavy Yoke of a Foreign Juriſdiction

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and Inquiſition, or any Court of the leaſt Affinity thereunto.

All Rebellions againſt our Natural Prince and Country are juſtly to be dreaded. But there never was any Treaſon ſo terrible and monſtrous, as that of laying Claim to an Authority to Tyrannize over the Reaſon, Conſciences, Bodies and Eſtates of Mankind at once; without any greater regard to the Prince than the Peaſant, to the Prerogative of the Crown than to the Liberty of the Subject. A Diabolical Uſurpation, to be ſure; and ſo much the rather that it is impiouſly and blaſphemouſly ſtampt with a pretended *Jus Divinum.*

What Reaſon then have we to thank God, for the late glorious Revolution and Your Majeſties Happy Reign over Us; by which the firſt genuin Principle both of Natural and Reveal'd Religion, the Revival of which laid the Foundation of our Anceſtors Proteſting againſt and Separating from Popery, has been, again in our

our Days, so successfully Retriev'd and so irrefragably Evinc'd; *viz.* that it is the Privilege of Christians to be exempted from all Impositions in Matters of Faith, and to have the Liberty of an Appeal from all Pretences and Attempts this way to the only Infallibility of Divine Revelation.

It was by a firm Adherance unto this Principle, that the Church of *England* got from under the Papal Oppressions, in the beginning of the Reformation, and that she overcame by the Word of her Testimony and Blood of her Martyrs. And it was by a Reviving of it, in spite of all the Invectives against it by Servile and Mercenary Tools, that the Church and Nation were so happily sav'd of late, from the Snares and Chains of France and Rome.

And bless'd be God, that this Principle appears to be so rooted and riveted in the Hearts of the Generality of Your Majesties Subjects still; notwithstanding the restless and unwearied Efforts of some, who

who under a specious Pretence for the Church, design the Ruine both of that and the State; whilst they make it their Business to represent Popery, not only as a fine, gay, harmless thing, but as necessary likewise both to our Peace here and Salvation hereafter; recommending it, forsooth, as the only Catholick and Sovereign Salve, to cure all the Schisms of Protestants.

For this end, their great Work is to possess Mens Minds of the Danger of the Church, whilst they mean the Popish Church, not the Protestant Church of England; from whose Communion, even as Occasional Conformists, they have withdrawn themselves: Which, by the way, discovers the true Spring of the Hatred they bear to such of our Number, as think themselves in Duty oblig'd to pay Her that Respect. For this, they pretend a mighty Zeal for Your Majesty, at the same time that they refuse to swear Allegiance to You, as their Rightful and Lawful Sovereign. And for this purpose,

urpoſe, they uſe their utmoſt Indeavours, o raiſe, if poſſible, a kind of *Cruſado*, to ut off, not only thoſe that Diſſent, in Rituals, from the Eſtabliſh'd Church, but ven thoſe alſo, who both Conform ſtaedly, and in all things, to it, and are he bright Ornaments and great Supports hereof; only becauſe they are firm Proteſtants and true Loyaliſts, and are therefore againſt all Deſigns of Imbroyling Us at Home, and againſt running the risk of ſacrificing Your Majeſty, and ſinking the Nation, by following the Precarious and Viſionary Schemes of a *Jure Divino* Uninterrupted Lineal Succeſſion, in the State from Adam, and in the Church from the Apoſtles; which have ſo long and ſo deeply Tinctur'd the Brains of a certain ſort of Men, with a worſe than Frenzical Jaundice, that nothing leſs can pleaſe them, than the Total Subverſion of our preſent Happy Settlement both in Church and State. I mean our Jacobites and Non-Jurants, the only Enemies of Your Majeſties Title, Perſon and Government, as well as of the Family, Rights

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and Claim of Your Proteſtant Succeſſors: Witneſs *the* late Pretended *Memorial of the Church of England*, wherein they are not aſham'd to treat Your Self, as well as Miniſters of State, with the ſame ſort of Aſſurance and Breeding, that is ſo natural to them, whenever they are pleas'd to ſpeak of Us.

Whatever ſpecious Pretences therefore are made uſe of, by this ſet of Men, to impoſe upon the Nation, and, were it practicable, to miſlead Your Majeſty, together with Your Parliament and Miniſtry; ſtill the Hook is eaſy to be ſeen, by all unprejudic'd thinking Men, notwithſtanding the Artificial Bait made uſe of to hide it.

And indeed, one cannot ſufficiently admire the Impudence of this Attempt, to Impoſe upon Your Sacred Majeſty and the Government; when all Men know, not only from Your Management and Conduct, but from Your repeated Aſſurances this way; That Your Majeſty's Wiſdom,

Wisdom, Clemency and Virtue are such as to render You incapable of Acting so as they would fain tempt You to do.

For, whereas they would have Your Majesty to act the Mean, Degenerous, and Anti-christian part, by becoming their Tool, forsooth, in Persecuting a considerable Body of Your Peaceable and Loyal Subjects; that these being ruin'd first, the rest may be afterwards the easier Prey to the Common Enemy of all: Your Faithful Friends, upon the other Hand, are concern'd to have Your Majesty continue, and, if possible, to be more and more still, the Queen of all the Hearts, Purses and Services of Your Protestant Subjects of all Denominations; who, whatever be their Differences among Themselves, are perfectly One, in their Inviolable Loyalty to Your Majesty and Government.

And I dare Appeal to the Experience which Your Majesty has, both of Men and Things, and to the Carriage and

Behaviour of thoſe who Diſſent from the Epiſcopal Church, under the different Circumſtances in which they are plac'd in the Three Kingdoms, for the Truth of what I ſay: In Scotland, as a National Eſtabliſh'd Church; in England, as injoying a Legal Liberty; and in Ireland, as being under a Settled Toleration from the Government.

As for the Presbyterians of Scotland, Your Majeſty knows perfectly, how Dutifully and Loyally they behave themſelves to their Sovereign, how Moderately to them that Differ from them, how Regularly among themſelves, and how Peaceably to all Men. By which, as Your Majeſty ſees, how falſly they have been repreſented as Enemies to Monarchy: So You may eaſily diſcern by what Spirit their Enemies are agitated; who, having nothing Real to charge them with, are not aſham'd to coin Romantick Stories, in order to render them odious to thoſe that know nothing of them; which they do with that Effrontery, as

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to invent new ones, to amuſe Men with, as often as they are detected and beat out of thoſe, that had ſerv'd their Turn for a while.

And, as in Scotland, ſo in Ireland, Your Majeſty has had full proof of the Faithfulneſs of Your Diſſenting Subjects, both in their former and later firm adherance unto, and ſevere Sufferings for, the Engliſh Intereſt, againſt the Iriſh. And therefore, if their Enemies, in order to ingage Your Majeſty againſt them, ſhould miſrepreſent them, as if they ſtood upon the ſame Level with the Iriſh Natives, and were of the ſame or like Rebellious Principles: Your Majeſty cannot but be appriz'd both of the Falſehood of the Accuſation and Wickedneſs of the Deſign. For, as both their Principles and Practice have ever been the moſt Oppoſite to thoſe of the Romiſh Communion: So, their forwardneſs to join and aſſiſt their Proteſtant Epiſcopal Neighbours and Brethren, in the Reduction of that Kingdom, is a late,

known and unanſwerable Demonſtration of their hearty Concern for the common Proteſtant Cauſe, the Engliſh Government and General Peace.

And, as for Your Majeſty's Proteſtant Diſſenting Subjects of England, who have the Happineſs of being more immediately under the Eye, as well as Benign Influences of the Beſt of Queens and Beſt of Governments, they are not affraid to Appeal to Your Self, Your Parliament and Miniſtry, and to the whole Nation, nay even to the Reaſon and Conſciences of their worſt Enemies, whether they have done any thing, as a Body, to deſerve the Reſentments of the Government.

If our Enemies, for want of more ſpecious Accuſations, run back to the late Fatal and Unhappy Times of Rebellion and Uſurpation, we cannot but pity their Folly, without valuing their Malice. For who knows not, that thoſe Actors are now in their Graves, and that

that ſome deſcended from the then Royaliſts are now Diſſenters, and others High-Church-Men, whoſe Fathers or Grand-Fathers were zealous and active the other way. And perhaps ſome of thoſe who have diſtinguiſh'd themſelves by their Scurrility in ſlandering Us, and by their furious Attempts to draw Perſecution upon Us, may know themſelves to be the Poſterity of thoſe, who had no ſmall Hand in the Confuſion of thoſe Times. And therefore they would do well to conſider, whether they do not inherit the ſame Spirit and drive on the ſame Deſign, of Diſſettling and Imbroiling us, which the old Republicans are ſo generally charg'd with; though they act under another Vizard, adapted to a different Aſpect of Things, and ſet off with ſpecious and new vampt Pretences; whilſt ſtill under the Direction and Influence of That Party, which has learn'd the Art of turning it ſelf into all Shapes, in order to deſtroy, if poſſible, what they call the Northern Hereſy.

If then we are told of Calves Head Clubs, and that again and again, as if Repetition muſt paſs for Proof, and ſerve to make up the Defect of Reaſon and Argument, as well as Attone for the want of Integrity and Truth; we would deſire our Accuſers to remember, that it is from their Information only, that we know any thing of ſuch Infamous Meetings; and that therefore ſuch baſe, inhuman, and execrable Practices, are charg'd upon us with the very ſame Effrontary, with which ſome of the ſame ſort of Scriblers have diſtinguiſh'd themſelves, when, in order to excuſe their Innocent, Harmleſs and Dear Brethren, the Papiſts, they have not been aſham'd to accuſe the Proteſtant Diſſenters as equally Wicked and Diſtracted, in burning the City of London, and deſtroying their own Houſes and Effects to the Impoveriſhment of Themſelves and Families. For theſe and the like Accuſations, though Utopian Millions ſhould be given out to be Vouchers of them, are juſt as ſpecious

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and Publiſh'd with the ſame ſort of Aſſurance as that of Nero of old, when he charg'd the Chriſtians with the burning of Rome, which his own Emiſſaries had ſet on Fire: And therefore are vended with the very ſame Deſign, to draw on a Perſecution upon thoſe, whoſe Principles render them Irreconcileable to the Popiſh Religion and French Government.

Indeed, if we were, what our Accuſers would have us paſs for, we ſhould deſerve both to be Characteriz'd and Treated as the moſt Ungrateful of Mortals, to God and Man. But, if we are, in our ſeveral Stations, Loyal to our Sovereign Proteſtant Queen; Obedient to the Government and Laws; zealous for the Conſtitution and Legal Settlement; friendly to our Neighbours; and Charitable to thoſe, from whom we differ: We hope, we may allow'd to Live and Breath in common Air; to Eat the Fruit of our Induſtry and Labours; and to have Juſtice impartially diſpenſed to Us, as well as to

Others; without being expos'd to the Bigottry, Fury or Deſigns of thoſe; who, as we apprehend, ſtrike at the Government, the Proteſtant Religion and Proteſtant Succeſſion, and our Sovereign Her Self, through our Sides.

For, though I write only as a Private Man, and not at the Deſire, nor ſo much as with the Knowlege of any Party of Diſſenters, far leſs by Commiſſion from the whole: Yet I preſume to know the Bulk of them ſo well; that I can aſſure Your Majeſty, that, how natural ſoever it be for all Men to deſire the Inlargement rather than the Abridgment of their Privileges, and conſequently for the Diſſenters to wiſh, that their conſtant Communicants might be ſo far plac'd upon the ſame Level with others, as to be farther Capacitated to ſerve their Prince and Country, (which probably would ſoon put an end to all the unhappy Heats about Occaſional Conformity;) yet their dutiful Regard to the Publick Judgment,

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nd their hearty Concern for our happy ettlement and common Peace, is ſuch, hat they pretend to Aſpire at nothing igher than the Continuance of their preent Legal Liberty, for the Injoyment of which they are cordially Thankful to God and their Superiors.

So far therefore are we from envying the Eſtabliſh'd Church or grudging Her the greater Privileges ſhe enjoys, that We heartily wiſh Her the Continuance of Her Rights and all the Emoluments which ſhe is poſſeſs'd of. Our Prayer is, that ſhe may ever approve her ſelf, to be the Bulwark of the Proteſtant Religion, and Valuable Liberties of Men. For which excellent Purpoſes, as we are willing and ready, if allow'd, to give her all the Aſſiſtance that we can, againſt the Common Enemies of Both: So our worſt wiſh for her, is, that ſhe may flouriſh and grow in True Purity and Extenſive Charity; and that the Godly Diſcipline of the Primitive Church, which her Firſt Reformers did ſo much deſire the farther

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Restauration of, may at length be attempted with new Success. And may it be the peculiar Honour of Your Majesties Reign, to be mark'd out, as the Happy Period, wherein so excellent a Work and so long wish'd for, may at last be effected.

In the mean time, tho' it cannot be pleasent to us to differ in Opinion, or to be reckon'd Separatists from so Great and Renown'd a Body, which is not only Bless'd with the Peculiar Countenance of the Government and National Incouragements, but with so many Excellent Persons, whom we and all Men are oblig'd to Honour and Reverence. Yet, as this cannot be reckon'd the Result of meer Choice but of pure Conscience, as being so much to our Disadvantage in this World; so we believe, that the Great and Kind Sovereign of Men, has made Choice of this Method, amongst others, as a wise and necessary Poize, to Ballance and Adjust the Designs and Actions of Mortals, so as, this way, to carry on his own noble and glo-

rious

ious Purpoſes, for the General Good of he World. And, were we under the Powerful Influence of a Heavenly Ambi-ion, to Out-vye one Another in true Loy-lty to our Great Maſter, Univerſal Con-ormity to his Inſtitutions and Mutual Love and Charity to Fellow Chriſtians of whatever Denomination; we would ſoon find our Idea, both of Chriſt and his Government on Earth to be Greaten'd and Brighten'd, upon this very Account, above what it is or can be now. For what is there, that ſets off even the Reigns of ſome Earthly Monarchs, ſuch as Cy-rus and Auguſtus, with more Advantage than this, that they were equally Lov'd, Honour'd and Obey'd, by ſo many Na-tions of various Languages, Manners, and Intereſts, as compos'd their Empire, and by ſo many Sects and Societies of Men, who were equally Protected, not-withſtanding their vaſtly different, yea oppoſite, Sentiments and Doctrines.

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As therefore, we are oblig'd, both by the Laws of Humanity and Religion, to carry to others, as we could wiſh they would do to us; even then, when they Act in contrariety to this Rule: So, we cannot allow our Selves to Recriminate, by invidiouſly retorting the Charge of Schiſm upon thoſe from whom we Differ. And therefore, though it might deſerve their Thoughts, to conſider a little more cloſely, whether ſome pretendedly ſtrong and mightily boaſted-of Arguments, made uſe of againſt Us, on this Head, be not materially the very ſame that Popiſh Authors have urg'd before, againſt Proteſtants in general; and, if they be thus the ſame, to allow themſelves to reflect upon the ſolid and full Anſwers that have been return'd to them long ago; and to remember, at the ſame time, that Differences as to the Degree of Impoſitions, alter not their Nature, nor make them ceaſe to be ſuch: Yet, we are willing to let ſome Men pleaſe themſelves in their ſuppoſed Demonſtrations, rather than diſturb

iſturb the Publick with unedifying Diſ-
utes.

And this Part we do the rather chuſe
o act, not only becauſe we apprehend,
hat thoſe Perſons, who have repeated
nd eccho'd this Word the moſt frequent-
y, have underſtood its Senſe and Mean-
ng the leaſt: But alſo upon this Ac-
count, that Providence ſeems to call us,
at preſent, to leave the Two contend-
ing Parties of the Epiſcopal Perſwaſi-
on to determine the Controverſie firſt
at Home.

For, as we are only concern'd to vin-
dicate our Selves, without the leaſt De-
ſign to reflect upon that great Body of
Proteſtants, which compoſe the Church
of England: So we lament, that Diviſi-
ons are unhappily increas'd, by their be-
ing ſplit into the two Parties of Jurants
and Non-Jurants; though it is eaſie
to know which of theſe we do Eſteem
and Honour, as the valuable and ſound
part of the Prelatical Church. How-
ever,

ever, we cannot but Admire and Adore the Sovereign Diſpoſal of the wiſe Rector of the World, in this remarkable Diſpenſation of his Over-Ruling Providence; by which the old and conſtant Principle of Non-Conforming Proteſtants, ſo much decry'd and declaim'd againſt, not many Years ago, has been ſo Univerſally fallen in with, though in different Ways, and with different Views. For whereas we were ſo loudly and ſo ſeverely charg'd, as if we had deſign'd to infringe the Civil Headſhip of the Prince, over Subjects, and particularly over Church-Men and in Church Affairs, by aſſerting it to be the unalienable Prerogative of Chriſt, to be the only King and Head thereof, in a Superlative Reſpect; and conſequently, that an unlimited and univerſal Paſſive Obedience and Non Reſiſtance, was due to Him only, from Chriſtians; which no mere Man, or Party of Men, could lay claim to, upon Pretence either of a Lineal and Succeſſive Right, or any other Foundation of Sovereignty and Empire over Subjects:

ects: We are ſatisfy'd to find, that the Non-Jurants, what ever their Ends or Pre-ences may be ſuppoſed to be, have yet o univerſally, though with the greateſt Hatred to us, found themſelves oblig'd o eſpouſe this Propoſition of Ours, ith the utmoſt Zeal, though they have mprov'd it quite another way than we ver did; whilſt the Jurants, at the ſame ime, have effectually made good both and the Concluſion, upon Hearty and Honeſt Revolution and Liberty-Princi-les.

And, I doubt not, but that the ſame Providence will alſo, in a little time, diſ-pel all thoſe Miſts and Clouds, which the Enemy of our Peace has rais'd, to ren-der ſome things the Subject of ſo much Quarrel and Heat, (even amongſt thoſe that, I would hope, are otherwiſe e-qually Friends to the Government) that are in themſelves the moſt Obvious and Plain. For, how ſtrange is this Poſition, when conſider'd by Abſtract and Impar-tial Reaſoning; *viz.* That he that thinks

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ſome Uſages of a Church to be Lawful or Indifferent, is, upon this Account indiſpenſibly oblig'd to reckon all ſo, or, at leaſt, to act as if this were his Opinion; or otherwiſe to be made obnoxious to Penalties, as if he were guilty of ſome Breach of Truſt. Nor is the Argument more Concluſive from Occaſional to Conſtant, than from Partial to Total Conformity. For it is a ſort of Reaſoning, as Odd as New, to infer; That becauſe this or the other Man has ſuch a Latitude or Freedom of Thought, as to judge it *Lawful* to Communicate either Kneeling or Sitting, becauſe neither of theſe is injoyn'd by any expreſs Precept, or ſo as to be wholly Excluſive of the Other; He is, upon this Account, Neceſſarily and Indiſpenſibly oblig'd, and that ſtatedly and for ever, to adhere to the Firſt only, though he do, at the ſame time declare, that of theſe Two Poſtures he looks upon the Latter to be much more *Eligible* in it ſelf, both as it is the Table Poſture univerſally now in uſe amongſt Us, and as it comes neareſt

to

to that which our Saviour us'd of Old. And this ſort of Reaſoning muſt needs appear the more ſurprizing to all Men of Thought and Candor, if, at the ſame time, that he thinks himſelf oblig'd, from the Firſt Conſideration, to own the Eſtabliſh'd Church, this way, as far as a good Conſcience will allow him; he do openly declare, That ſeeing the only Reaſon aſſignable, ſo far as he can judge, why our Saviour, together with his Apoſtles, us'd the Leaning-Poſture, both at the Paſſeover and Supper, was becauſe *that* was the Table Poſture that obtain'd univerſally, at that time; and that conſequently though the Cuſtom it ſelf be alter'd, yet the Reaſon of our Saviour's doing ſo being Perpetual, and therefore Obligatory now as much as then, it were a Sin againſt this, in Him, to adhere ſo conſtantly, to the Form of Kneeling, as to renounce intirely, and for ever, the preſent Table Poſture; eſpecially when frequent Opportunities of this kind offer themſelves, in Proteſtant Aſſemblies Legally allow'd of, by which he is Capaci-

tated to act, as he thinks, more directly from the Principle and Reaſon that our Saviour acted from, and conſequently in a more expreſs and immediate Conformity to his Practice and Inſtitution.

And, how inconſiſtent are they with themſelves, who, at the ſame time, that they own Hypocriſy to be an Internal Evil, of which He only, that knows the Heart, can be the proper Judge; do yet peremptorily determine thoſe to be guilty of it, and, which is more ſtrange, thoſe only or principally, that come up the neareſt to their own profeſſed Sentiments and Practice. And yet ſome, (for I would except honeſt but miſled Men) as if they were either wholly Infatuated, or, which is much more probable, Enemies to the true Intereſt of the Proteſtant Church in general, and to the Church of England in particular; have not been aſhamed to rack their Invention, in order the more colourably to vend ſuch ſort of Stuff, in their late Pamphlets, in ſpite of Senſe and

Reaſon,

Reason, and as if they had declar'd a perpetual War against that small Remain of Charity, that is yet left in the World.

In the mean time, we are pleas'd to think, that though we are accus'd, as guilty of too great a Scrupulosity, in our Non-Conformity unto and Dissent from some of the Rituals and Usages of the Establish'd Church; we are yet so intirely and unitedly Conformable to the Civil Constitution, Establishment and Laws, that I could never hear of one of our Name, and Principles, that could be call'd a Dissenter in this respect, or that did so much as scruple to swear Allegiance to Your Majesty and Government.

And, if this be a Test of Loyalty, as surely it is, if not the only, yet the Greatest and most Uncontroverted One, then I hope we may, without the least Presumption, challenge those that would have us suspected this way, to inform the

World who they are, and what their Denomination, that can, in all reſpects, vye with us, as to univerſal Agreement and Harmony this way.

Having therefore ſeriouſly weigh'd and impartially conſider'd theſe Matters, I found my ſelf indiſpenſibly oblig'd, from a deep ſenſe of Duty, both to God, Your Majeſty and Government, and from a hearty Concern for the Common Good, as well as Safety of ſo many of Your Innocent, Peaceable and Loyal Subjects, to lay hold of this Opportunity, to wipe off the Unjuſt and Malicious Aſperſions, which our Common Popiſh Enemies, and their deluded Jacobite Confederates, are ſo indefatigably Induſtrious to render us odious by. Wherein I have ſtudied to follow the Example of the Excellent Juſtin Martyr and other Ancient Fathers, who did ſo Honeſtly, and Fervently addreſs themſelves to the Roman Emperors, in favour of their Fellow Chriſtians, with that Freedom which the Cauſe they eſpous'd

oblig'd them to, in oppoſition to the falſe and Opprobrious Accuſations of their Perſecutors. And, though I am far from pretending to deſerve to be plac'd upon the ſame Level with them, either as an Apologiſt or upon other Accounts: Yet, I hope, I may expect, at leaſt, as favourable an Audience and Reception from ſo Excellent and Eminent a Chriſtian Queen, upon this Head, as they had from ſome of the Heathen Emperors. For, if in any thing I have miſtaken or fail'd in this Performance, I hope I may ſafely plead a Pardon, not only from my God (to whom I can freely Appeal, as to the Sincerity and Honeſty of my Intentions) but from ſo Equitable a Judge, as Your Majeſty is known to be. And, if, as I hope, I may obtain this, together with Your Approbation, I ſhall not value all the Calumnies and Reproaches, which the Enemies of Your Majeſties Government and our Common Safety may Labour maliciouſly to fix upon me. For the Cauſe I plead, is that of Truth, Religion and Juſtice. And therefore, though

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in some sort of Club-Meetings (where, if they Feast not on Calves-Heads, they can perhaps drink Brutish Healths to Sorrel) it may be voted down by the Poll, and cry'd out against with Noise and Rage, as even our Blessed Saviour himself and Christianity were of Old, not only by Gentiles, but those also who reckon'd themselves, upon fairer Pretences than any since, to be the only True Church: Yet, it stands secure against all Refutation by Argument, though a thousand Replies and pretended Answers should be publish'd against it.

I might run out much further upon this Subject. But, having Trespass'd so much already upon Your Majesties Patience and valuable Hours, I am oblig'd, in good Manners, to put a stop to my Pen; though, if Presidents may excuse me, I hope I may be shelter'd against all Censure this way, considering how voluminously and tediously some have of late, Harangu'd against us.

Now, That Your Majesty may be long continu'd, The Security and Happiness of All Your Dominions, The Support of the Empire, The Deliverer of Spain, The Terror of France and Rome, The Center and Cement of the Allies, and the Arbiter of Europe; That You may be further, The Praise of the Virtuous, The Terror of the Wicked, The Refuge of the Oppress'd The Reviver of our Religion and Morals, The Retriever of our Trade and Commerce, The Patroness of Law, Justice and Equity, and thus the Glory of Your Sex and Age; That You may be ever bless'd with Wise, Honest and Faithful Senators, Counsellors and Servants, and never want Hero's to Head Your Armies and to Conduct Your Navies, so, as to return Them again Crown'd with fresh Lawrels; That You may be more and more Renown'd for Your Impartial and Uniform Care of and Concern for All Your Subjects, with that Tenderness to our Liberty and Rights, which the True Mother express'd to the Child, when the

Terrible

Terrible Arm was lifted up to Divide it
And that, after a Prosperous, Long, an
Glorious Reign over us, You may hav
an abundant Entrance into the Blessfu
Regions of the Celestial Paradice: I
I am Confident, the Hearty Prayer o
every Protestant Dissenter, And is, mo
sincerely, that of,

May it Please Your Majesty,

Your Majesty's Most Humbly Devoted

And Most Obedient Subject,

August 6. 1705.

Robert Fleming

THE GENERAL PREFACE.

I Desire no other Favour from any Man, that shall think my following Meditations, upon this great and august Subject of Christology, *worth looking into, than that he would consider them as accurately and critically as he can, with an unprejudic'd and unbiass'd Mind. And seeing neither he nor I can pretend to regulate others, in their Censures, even when no Offence is given, I desire the Reader would pass Judgment upon what is Written, without any regard to the Author, or the light or shade that Hear-says may place the few Syllables in, that compose his Name.*

The great Design of Christ's coming into this World was (a) to bear Witness to the Truth: *Nay,* (b) this *was one of the most noble and proper Names that he chose to be known by. And I am sure, if ever I was sincere in any thing, I can honestly say, that it was from this Principle and for this End, in imitation of my great and dear Master, that I spent so much Time and Pains, as in my other Studies, so particularly in this.*

(a) John 18. 37. (b) John 14. 6. and 17. 19.

But I ſhall not beſpeak, far leſs importune the Reader's Candor and favourable Opinion of my Performance, by any particular Account of my Subject here, or of my Scope and Deſign in treating of it, far leſs of my Method, and the Reaſon of ſending it forth gradually and by Parts, Volume after Volume. For, after he has attentively conſidered the Title Page, and the Account given in the Introduction, which follows this Preface, he cannot but form a ſufficient Idea of my Work in general. Though, at the ſame time, I muſt tell him, that no Man can propoſe to himſelf to be Maſter of my Deſign, in a full Senſe, or underſtand that Primitive-Scriptural-Divinity, *towards the farther Revival and Re-introduction of which, into the World and Church, this* new and free Eſſay *(though a* Synopſis *or* Specimen *only) is intirely calculated; without a Cloſe, Impartial, and Religious Conſideration of the whole Work in all its Views, and the Connexion of all its Parts.*

I have therefore nothing further to inform the Reader of, in this place, except to give him ſome Account of the Original and Riſe of my Speculations upon this Subject, and conſequently of the Steps by which I was providentially and gradually led to think after this manner: Which is a Debt I owe the World, and which will not, I hope, be either unpleaſant or unprofitable to thoſe who are candidly Inquiſitive and Deſirous to know, how I came to fall into ſuch a ſingular Scheme of Notions, as perhaps mine may appear to be to many upon the firſt Peruſal; eſpecially if only ſlightly and curſorily look'd over.

And here ſeeing it might look like Singularity, if not Oſtentation, to take notice of ſome Occurrences, wherein I ſeem'd to be directed by a peculiar Divine

Conduct

Conduct, and as it were, led into this train of Thoughts: In the prosecution of which I am resolved to my spend my Life, as far as other Affairs will allow. I shall designedly avoid any further Notice of them, than such a general one as I cannot but judge necessary, in order to introduce my Readers insensibly and with Advantage into those things, which I have afterwards to propose.

When I had past the ordinary Course of School and Academical Studies, and had resolved to devote my Life wholly to the Study of Divinity, with the joint Approbation of my Friends and Teachers, I thought it my Duty to bind my Self by a solemn Resolution before God, to prosecute that sacred Work with the utmost Intention of Mind; devesting my Self as far as possibly I could, from all Prejudices, arising either from Education, Party, or Interest. And I have reason to thank God, that (while I was very young) my overbearing my Father solemnly declare, to some particular Friends, that he had all along acted thus, did leave such an Impression on my Mind, that I took up this Resolution very Early, though not so solemnly as afterwards, when Time and Experience had further ripened and improved my Reason.

In pursuance of this Resolution I took a quite different Method, while I studied in the Universities of Leyden and Utricht, than I found the Students usually did. For whilst they reckon'd it enough to digest and improve what the Masters did read in their Privates and Publick Lectures, pursuant to the Design of such or such Systems and Compends of Theology, or particular Treatises upon controverted Points and Cases: I made it my Business, over and above, to procure or borrow the most fam'd Writings of those of the contrary Persuasi-

cns. And by doing ſo I did too frequently obſerve, that their Arguments appeared quite another thing, and with another Face than as they were propoſed under the name of Objections by our Authors. But I ſhall not mention any one of the many Inſtances I have mark'd this way, leſt it might be interpreted as invidious and reflecting upon Men of Worth and Eminence; who perhaps acted thus only to ſave themſelves the Trouble of writing more voluminouſly than their Time or Leiſure would allow.

However, though this Courſe was the Reſult both of Reaſon and Conſcience, and in many reſpects Delightful and Satisfactory; yet I found it attended with great Difficulties, and not a little Danger too: For I muſt own that I was frequently non-pluſt, and rendred pendulous and doubtful what to think and believe in ſeveral Caſes. When I read upon one ſide, things were ſo urged, that it ſeem'd as if the Truth were certainly demonſtrated to lie in that Scale only. But when I turn'd to examine what the oppoſite Party had to ſay for themſelves, methoughts they ſeem'd to have as much, if not more ſtrength of Reaſon to defend themſelves by. Here therefore I found my Self frequently ſo perplex'd, that I knew not ſometimes whither to turn my Self. I ſaw Pila minantia Pilis, Reaſons oppoſed to Reaſons, and Scripture to Scripture; and both ſides equally confident that the Truth was wholly monopolized by themſelves. I ſeem'd to my Self to be more brutiſh than any Man, and not to have the Underſtanding of a Man. I lamented my own Weakneſs and want of Acuteneſs and Penetration in compariſon of others, who were as confident in their Opinion of the moſt difficult Things, as if they had been the moſt facile and eaſy of any. However, one thing I pleaſed my Self with,

with, that if other Students exceeded me in Knowledge and Learning, I seem'd to exceed any I convers'd with in Charity to those of different Sentiments and Professions. I saw they had so much to say for themselves, as was enough to ingage even men of the best Sense to think as they did: And therefore I durst not usurp God's Providence, in judging Mens Hearts and Consciences, far less in passing any damning Sentence upon them, but left them to their Judge and mine, to be dealt with as he should see proper. And I am perswaded God will give vastly more Allowances for Mens Education and Circumstances, and consequently for their Method of thinking, than any of us can attain to do, with relation to our Fellow-Creatures; seeing he is as infinitely above us in Goodness and Mercy, as he is in Wisdom and Power.

Having thus divested my Self of all Prejudices, as far as possibly I could, both as to Men and Notions, I proposed to my Self to forget for a while in what Age I liv'd, in order to converse with the Ancients, that I might see what the Sentiments were that obtain'd in former Ages, with Men of the greatest Figure and Fame. And in doing this I thought it might not be amiss first to consult the Remains of Heathen Antiquity, that I might see what Notions were entertain'd by the several Nations of the World, consistent with, or different from those that now obtain'd among us. In this Study I spent some considerable Time, as in a spacious, but for the most part barren and uncultivated Country, with various Success. For sometimes I was quite tir'd with long and tedious Discourses, where I found verborum Mare, Guttas Rerum, some good things hinted amidst a heap of confused and dark Stuff. At other times, things ordinary in themselves appeared

great and venerable, upon the Account of the Native simplicity with which they were written, as well as by reason of the Antiquity of the Authors. Sometimes I could not but admire the greatness of Soul that appeared in some, under the greatest Disadvantages. And some things, like the Pedestals, Rests and Remains of noble Edifices, seem'd to give a greater Idea of a lost or unfinish'd Work, through the mossy Lawn with which it was over-spread, than the Work it self, if perfect, would perhaps have afforded us. But the Rays of Light which now and then darted through the closest Thickets of Error, though, as it were, ting'd with cloudy Vapours, and blended with offensive Exhalations, afforded variety of Pleasure and Satisfaction, as discovering their first Original and ultimate Design.

Thus satiated with the Philosophies, Histories and Morals of the Gentiles, and tir'd with their Fables and Stories, as well as their Superstition and Dotage, I came with a new Appetite to enter upon the perusal of the first Christian Authors; whose genuine Remains afforded me equal Pleasure and Profit. I found a new Scene open to me here, quite different from that of our Moderns. And as far as they exceed the Fathers in exactness of Method and connected Reasoning, so far did I perceive them outdone by the Ancients, for the most part, in freedom of Thought and an unaffected search after, and discovery of Truth. But after a diligent examination of the Fathers of the Three first Centuries, and some careful perusal of the most valuable Pieces of the Learned Age that followed, and of some of those of the greatest Name that wrote in the Fifth and Sixth Centuries, I began to think it high time to stop, and to allow my Self a breathing time, in order to look over again, with second Thoughts, the most improvable

able Things in the first and best Authors I had read; finding a sensible Decay, as to Learning, but especially as to pure Divinity, in the Writers of the subsequent Ages; excepting that here and there some particular Treatise seem'd to be too valuable to be wholly overlook'd.

But finding that the first and purest Christian Writers, who breathed most the Apostolical Spirit, and wrote nearest to the Scriptural Stile, gave us quite different Idea's of most Truths from those which the Moderns had taken up from Philosophy and the School-men, I was concerned to find from what Source and Original they had borrowed their Notions; especially seeing they seem'd more adapted to the sacred Writings than any thing that had afterwards obtained among Christians. For, besides what was plainly proved by, and clearly deduced from Scripture, abundance of things occurred to me, which I perceived them to have borrowed from other Writers, or at least to have obtain'd by a Traditional Conveyance. This obliged me to cast my Eyes upon the Jewish Nation, as the First and most Celebrated of any as to true Learning, from whom I could not but see the most Ancient and Eminent of the Heathens had received their best Notions; though they had either proudly arrogated them to themselves, or invidiously ascribed them to the Priests or Sages of other Gentile Nations.

And though I pretend not to have div'd so deep in this part of Learning as the rest, far less to equal many others this way; yet I believe I shall never repent my having spent so much Time as I have done in this Study. For though no Study was ever more barren than this appeared to be at first View; and though sometimes I seem'd to be raking in nothing but Rubbish and Dirt, yet

now and then I fell upon those things that I could not but receive a great deal of Satisfaction from.

But when I had taken all this Pains and run round in this mental Survey of Learning, I began not only to tire and grow weary, but disrelish, and in some sort, nauseate all human Writings. I found that there was no end in Reading as well as in Writing Books; and that much Study was a wearineſs to the Fleſh: Nay, that Vanity and Vexation of Spirit was intail'd upon this, as well as upon all other Things that the Children of Adam *buſied themſelves about. I reſolved therefore to betake my Self for the Future, to the Study of the Sacred Volumes alone, as my main Buſineſs, and to make no other uſe of other Books, than as they might become ſubſervient to me in the Underſtanding and Improvement of the ſame. For I may truly ſay with* David, (a) *That I could eaſily* ſee an end of all human Perfection, but that the Law of God was exceeding Broad; *as appearing ſtill greater and greater the more it was ſearch'd into and underſtood.*

Now having reſolv'd to make this the great Study and Buſineſs of my Life, I thought it might be of ſome uſe to lay down ſome ſolid Rules and Maxims to my Self, which might render me the more fix'd and ſteady in my future Inquiries into Truth. And here, in the hope that the Reader may receive ſome Advantage by mentioning them, I preſume to tell him, that beſides my firſt Principle *in ſtudying, which I mention'd already, viz.* my diveſting my Self, as much as poſſibly I could, of all Prejudices ariſing from Education, Party or Intereſt; *I found it of no ſmall Advantage to keep cloſe to theſe Rules which I ſhall ſubjoin here in the ſame*

(a) Pſal. 119. 96.

manner

manner they were penn'd for my own Private Use only, ſeveral Years ago.

In the proſecution of my Theological Studies, I do ſincerely and fixedly reſolve, through the Grace and Aſſiſtance of God; 1*ſt*, To admit of nothing which is inconſiſtent with the plain Foundations and firſt Principles of Natural Religion and common Humanity. *For Chriſtianity was never deſigned to deſtroy Nature, but to rectifie the Vitioſity thereof: Nor was it ever deſigned to contradict the Principles of Natural Religion; ſeeing it neceſſarily ſuppoſeth them, and tends to confirm us in them and to aſſiſt us to practiſe accordingly. If then an Apoſtle or Angel from Heaven ſhould preach up the inhuman Doctrine of Perſecution; and tell us, That* Samaritans, Jews, Mahometans, Heathens, *or ſuch as we account* Hereticks, *are not to be reaſon'd with as Men, but deſtroyed and extirpated; becauſe they either receive not Chriſt at all, or not according to our Method of thinking (in both which reſpects their Ignorance and Errors ought in Charity to be look'd upon as Involuntary, and conſequently their Misfortune rather than their Sin) we are to hold ſuch a Preacher accurſed. If a* Peter *uſe baſe Diſſimulation he is not to be imitated, but reſiſted. Or if any Man comment ſo upon any Scriptural Expreſſions, as to aſſure me, that whenever I become a Chriſtian, I am obliged to throw off the natural Principle of Self-preſervation, and yield my Throat peaceably to any that will cut it, without the leaſt oppoſition; he muſt pardon me if I underſtand the Mind of Chriſt in a way conſiſtent with the Principles of human Nature; which I am ſure Chriſt came not into the World to deſtroy or debaſe.*

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Therefore, 2dly, I can admit of nothing as the revealed Will of God, which tends to render human Nature vile and mean: *For I muſt look upon Chriſtianity it ſelf as a contemptible thing, if this were the Deſign and Reſult of it. But I am ſure of nothing, if not of this, That our Holy Religion is calculated to exalt and ennoble our Nature; ſeeing it is thus we are directed to know the greateſt and beſt Truths, to will and proſecute the moſt valuable Intereſt, and to attain to enjoy thoſe things wherein the Dignity and Felicity of our Nature can only conſiſt. Therefore whatever tends to make us ſenſual, worldly, cruel, unjuſt, falſe, ſordid and vile, muſt be abhorred and rejected by us, as inconſiſtent with, and contrary to Chriſtianity and all Religion. For the contrary Virtues are the things which Chriſt recommends to our Study and Practice, according to the Apoſtle's advice to the* Philippians, (*a*) Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things.

3: I can never admit of any thing as Truth, which is inconſiſtent with the glorious Nature and Perfections of God, *the eſſential Notion of whom is that of* THE BEING, κατ' ἐξοχήν; *that is,* the Being which is neceſſarily and infinitely perfect. *I cannot therefore ſuppoſe him to be a Body, but a Being wholly diveſted thereof;* i. e. *what we call a Spirit, in the moſt proper and elevated Senſe. And, if ſo, I cannot think that Idolatry or Superſtition is pleaſing*

(*a*) Phil. 4. 8.

to

to him, or any human Inventions, as to Forms and Rites, which are inconsistent with the simplicity of the Gospel, either immediately or consequentially; but that he delights to be worshipped in Spirit and in Truth. And from this Notion of his being Perfection it self, *I am obliged to banish all corporeal Imaginations of him, as if he had any Shape, or were subject to such Affections, Passions and Changes as Creatures are. Hence, because he is* perfectly *Faithful, I must believe him to be sincere in the offers of his Gospel, and his proposing Salvation therein to all, upon the Condition of Evangelical Faith: Because he is* perfectly *Holy, I must reckon it impossible that he should patronize Sin, far less be the Cause and Author of it. And because he is* perfectly *Good as well as Great, I must necessarily conclude, that he cannot design, far less delight in the Death or Ruine of any Man, in any proper Sense, nor act so as to give us any Foundation to entertain any Idea of his Methods, as if they were like those of Tyrants, or the Arch-Tyrant Satan; seeing the Excellency of his Nature (according to which he must of necessity be supposed to act) and the contrariety thereof to the Diabolical, must oblige us to believe his Methods, and those of Satan and his Instruments to be wholly opposite.*

4. I can never admit of any thing as the Will of God, which is plainly absurd, and involves what is a Contradiction in it self. *This I mean as to what the Schools call the ὅτι of a thing; i.e.* that such a thing is. *e.g. If any Man assert that God is* Three *in the* very same respect *that he is* One, *I must confess it to be impossible for me to believe him. But if he tell me, that God is* One *and* Three, *in* different Respects; *i.e.* Three *in a different Respect from that*

wherein

wherein he is One, *I have no more to require in point of Reason, as to the possibility of the thing. But there are two Questions that I must be supposed to put up after this;* viz. *First, How he can prove that it is so actually, seeing many things possible have no real Existence? And* then, *How, and in what respects God is Three and One? As to the* first, *I suppose, he will not be so foolish as to attempt to prove this from Reason; for how can any Man,* a priori, *prove that such a thing must be in God? But I suppose he will prove this from Revelation. And if he do, every Man that owns that Revelation to be Divine, is obliged to acquiesce in what God says of himself, unless he be so madly presumptuous, as to pretend to know the Infinite Being better than he does himself. But as to the other Question, concerning the* διοτι *of this, or how, and in what respects God is One and Three, I suppose the best answer that can be given is, That God has not told us, and therefore no Man can tell. Only words are made use of for the sake of Discourse, and for want of better, and which therefore we may use as others have done before us; and say, That God is* One *as to Essence or Nature, and* Three *as to Persons. But though we have no Notion of Person or Essence, as to God, and so no Idea either of* Trinity *or* Unity *in this Sense, must we therefore refuse our Assent to what God assures us of, as to the* ὁτι *or reality of the Truth it self? No surely. At this rate I must believe nothing which I cannot fully comprehend, and give Reasons for. I cannot fully comprehend how God created the World out of nothing, how he is Immense without Extention, or Eternal without Succession or growing Older. I know not how Spirits work on Bodies, nor how*

how my Soul and Body are united. Nay, perhaps I know not how the Magnes or Load-ſtone attracts Iron, or what cauſes the Flux and Reflux of the Sea, with many more Difficulties. Muſt I therefore deny all theſe things. This were not only Scepticiſm with a Witneſs, but down-right Madneſs. Therefore the old diſtinction of things above Reaſon, and of things contrary to it, is like to hold as long as Intelligent Beings remain, notwithſtanding the little Cavils and Sophiſtications of ſome this way. And while it remains, the Rule built upon it, muſt be infallibly true; viz. that a thing may be above our Reaſon, and yet not contrary to it. By which I do only ſuppoſe, that there are degrees of Reaſon in Creatures, as to Strength and Penetration; That nothing can be above the Reaſon, if I may ſo call it, or Underſtanding of God, is eaſily confeſſed. But ſeeing he knows things vaſtly above what we can pretend to, he may therefore oblige us to believe the Exiſtence of that or this thing, and at the ſame time give us no Account how, and in what manner it does Exiſt. If therefore God aſſure me that Chriſt is both God and Man in a proper and true Senſe, I have nothing to hinder my Belief, as to the reality of the thing, though he tell me not the modus of this, or wherein the Union between theſe Natures does ſtand; ſeeing my Reaſon is ſatisfied, that this involves no Contradiction, ſince I am not told, nor required to believe that he is Man in the ſame reſpect wherein he is God, but only that he is God and Man really and truly, in different reſpects.

Having thus explain'd what I mean by this Rule, and guarded it from miſtakes by the Caution given; the Uſe of it is eaſily diſcerned. For ſeeing two parts of a Contradiction can never be both true, and ſeeing

no

no Truth can deſtroy another Truth: Hence we can never admit of any thing as a Verity, far leſs a divine Verity, which is deſtructive of, or repugnant to another thing, which we are indubitably (though perhaps not infallibly) certain to be Truth. By this Rule therefore the pretended infallibility *of the* Roman Church, *and a great many more of its Errors, fall to the Ground. Let us inſtance in* Tranſubſtantiation. *Which though it may be diſproved, as being contrary to Senſe, Reaſon, and Scripture, in many reſpects, yet is more evidently falſe no way than this; that if the Chriſtian Doctrine be true, this muſt be falſe. For if Tranſubſtantion be, as is pretended, part of the Chriſtian Doctrine, it muſt be capable of the ſame proof with the whole; i. e. of being demonſtrated to be true by Miracles, as the Chriſtian Faith was. But Tranſubſtantiation is incapable to be thus proved. For (as * one ſaith excellently on this Head)* "*If a Mi-*
"*racle were wrought for the proof of it, the very*
"*ſame Aſſurance which any Man hath of the Truth of*
"*the Miracle, he hath of the Falſhood of this Do-*
"*ctrine; that is, the clear Evidence of his Senſes.*
"*For that there is a Miracle wrought to prove,* that
"what he ſees in the Sacrament is not Bread, but
"the Body of Chriſt, *there is only the Evidence of*
"*Senſe. And there is the very ſame Evidence to*
"*prove,* that what he ſees in the Sacrament is not
"the Body of Chriſt, but Bread. *So that here would*
"*ariſe a new Controverſie, Whether a Man ſhould ra-*
"*ther believe his Senſes giving Teſtimony againſt the*
"*Doctrine of Tranſubſtantiation, or bearing Witneſs*
"*to a Miracle wrought to confirm that Doctrine;*

* Dr. *Tillotſon,* in his Diſcourſe againſt Tranſubſtantiation.

"*there*

" *there being the very same Evidence against the* " *Truth of the Doctrine, which is there for the Truth* " *of the Miracle. And then the Argument for Tran-* " *substantiation and the Objection against it would just* " *Ballance one another: And consequently Transub-* " *stantiation is not to be proved by a Miracle; be-* " *cause that would be* to prove to a Man by some- " thing that he sees, that he doth not see what he " sees. *And if there were no other Evidence, that* " *Transubstantiation were no part of the Christian* " *Doctrine, this would be sufficient, that what* " *proves the one doth as much overthrow the other;* " *and that Miracles, which are certainly the best and* " *highest external Proof of Christianity, are the worst* " *Proof in the World of Transubstantiation, unless a* " *Man can renounce his Senses at the same time that* " *he relies upon them. For a Man cannot believe a* " *Miracle, without relying upon Sense, nor Transub-* " *stantiation without renouncing it. So that never* " *were any two things so ill coupled together, as the* " *Doctrine of Christianity and that of Transubstantia-* " *tion; because they draw several ways, and are ready* " *to strangle one another; because the main Evidence* " *of the Christian Doctrine, which is Miracles, is re-* " *solved into the certainty of Sense: But this Evi-* " *dence is clear and point-blank against Transubstantia-* " *ation. Besides, it ought to be considered, that our* Lord laid the stress of the Verity of his Resurrection upon the Evidence of Mens Senses; when he prov'd thus, that his Disciples saw no Apparition, but his real Body. (a) Why are ye troubled, says he, and why do Thoughts arise in your Hearts? Behold

(a) Luke 24. 38, 39.

my

my Hands and my Feet, that it is I my ſelf; for a Spirit hath not Fleſh and Bones, as ye ſee me have.

5. I can never admit of any pretences to Rapture, Revelation or ſpiritual Experience, even the higheſt, faireſt, and moſt ſpecious, either in my Self or any other Perſon, to be the Will of God; if theſe Revelations, Suggeſtions, or Imperfections be either, as to Matter, Manner, or Tendency, inconſiſtent with Scripture, or claim to be ſet up in any Equality with it, as our Rule. *For if even an* (a) Angel from Heaven did preach *any thing inconſiſtent with, or derogatory to the Goſpel, he were to be look'd upon to be accurſed from that Moment, tho' he had never ſinned before.*

Therefore 6thly, I am reſolved ever to make the Scripture the only Rule of my Faith. *For ſo I am commanded to do,* (b) *calling none the* Father of my Faith but God, and none the Teacher of it but Chriſt. *This is that great Rule, towards the fixing of which the more deeply in my own Mind, all the others are laid down as Preliminary. The darkning of this formerly, laid the Foundation of all the Errors of Popery;* an implicite Faith to pretended Church Guides, *being ſet up in its ſtead. And they very honeſtly gave the meaning of it in other words, when they told the World, That* Ignorance was the Mother of their Devotion. *Whereas the revival of this true and firſt Chriſtian Principle, gave Riſe to the Reformation after. For* Luther *writing to* Judocus, *whoſe Scholar he had formerly been, acknowledges, that it was from him that he had firſt learned this*

(a) Gal. 1. 8. (b) Mat. 23. 8.

Leſſon;

Leſſon; (*a*) Solis Canonicis Libris deberi Fidem, cæteris omnibus Judicium; i. e. *That Men owe Faith only to the Canonical Writings; but to all others nothing higher than a fair and cloſe Examination, before they give their Aſſent to what they contain.*

Now in order to underſtand the Will of my God, revealed in his Word, as exactly and perfectly as I can, I propoſe, through his Grace, 1. *Carefully to avoid the* three fatal Rocks *that many have ſplit themſelves upon, in their Inquiries, viz.* Scepticalneſs *in Points Fundamental and Neceſſary*; i.e. *that are plainly laid down, as ſuch, in the Scriptures themſelves*; Dogmaticalneſs *and* magiſterial Poſitiveneſs *in things Doubtful and Problematical*; *and* Uncharitableneſs *to thoſe that differ from me, in things, wherein I have reaſon to believe they act ſincerely, according to their Light. Thus the old Rule, when well underſtood, will be of great Uſe, if kept to.* In neceſſariis Unitas, in Adiaphoris Libertas, in omnibus Charitas. 2. *I reſolve to have a Care of being* too ſudden *in my Determinations as to Truths, but to feel my way firſt, with the greateſt Care and Caution I can be maſter of: And therefore I will be very careful of taking Probabilities for Certainties; or of drawing any Concluſions farther than the Premiſes will plainly allow. And therefore when I ſee not this clear, I ſhall reckon my Self obliged to ſuſpend my Judgment for the preſent.*

(*a*) Sculſtei Annales, Decas 1. Annus 1518. Pag. 22.

3. *In all my Inquiries into Truth, as I am resolv'd to proceed from the things that are more plain and easie to those that are more dark and difficult, and lie further off: So I purpose to continue a constant Learner, and never to set up a* ne plus ultra *to my Self, as if I had attained a perfect and adequate Knowledge of divine Truths. For I have sufficient Experience this way already, that those things which at first I have look'd upon to be certain, have, on second Thoughts, appeared dubious; and upon a third and closer Review, have been plainly discover'd to be either altogether false, or at least very suspicious: And therefore all the Knowledge we can attain to here, in this lower School, is only to render us useful for a while to one another; and especially to those who, in this, or the other Respect, are of a lower Form, and to fit and qualifie our selves for commencing Candidates of the Celestial University above. And* 4. *I do also resolve, through the Divine Assistance, to lay by all Affectation and Vanity, as to a Name, with a sincere Design to ventilate my Conceptions for no other end than that of the Glory of Truth; in imitation of the admirable* Melancton, *who could say, as truly as publickly, in a famous Disputation, to his Popish Antagonist, who insulted him for his Modesty and Calmness,* * Non quæro propriam gloriam, sed veritatis.

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* See Melch. Adam. in vit. Melanct.

These

These are the principal Rules that I lay down to my self, that I may avoid the fatal Rocks that I find I am in Hazard, otherwise, to split upon; especially that of Positiveness, Uncharitableness, and Censoriousness. For I have been astonish'd to observe, how presumptive Men usually seem to be of their Abilities and Attainments; and how many (whom I had reason to think, had both read as little and understood as little as I did) have taken upon them in Company, to dictate and prescribe to others, as if their Authority must pass for Reason and Demonstration. Which made me wonder the less, that the Pope and the Romish Church should pretend to Infallibility, when I found so many to speak and act as if they were the only Judges of Controversy: For as Luther *used to say (and he that knows his History, will think, that he spake from Experience)* every Man was born with a Pope in his Breast. *But as the emptiest Vessel and the shalloweſt Water do usually make the greatest noise, so I have almost constantly observ'd, that the shallowest Pates and greenest, softest and worst furnish'd Heads, have pretended the highest, and been the readiest and keenest to oppose every thing that was offered by others; and frequently with a mighty Air of self-conceitedness: which has oftner produced Pity and Commiseration in me, than Passion or Censure: For I had occasion thus to look back upon my own Juvenile Thoughts, when I first entred upon Rational and Philosophical Studies. Oh! to puzzle an old illiterate Man with a Logical Distinction, or Metaphysical Nicety, was ready to puff me up*

with Self-admiration. When I had read a Syſtem of Philoſophy, and after that a Syſtem of Divinity too, I was ready to think, that I had graſped all things knowable. I fancied my Self to be almoſt as good a Philoſopher as both Ariſtotle *and* Carteſius *put together; becauſe I had ſome ſmattering of their Notions and Sentiments. And when afterwards I had run through* Calvin's *Inſtitutions, and after that had read over* Turretin *and his Compendiſer* Ryſſenius, *together with a great many leſſer Authors; ſuch as* Wollebius, Eſſenius, Ameſius, *&c. I thought my Self immediately fit both for the Pulpit and Chair. But when I came to conſult thoſe of the other ſide, (as I ſaid above) but eſpecially when I came to examine every thing they had written by Scripture, Reaſon and Antiquity, I ſoon altered my Thoughts both of Things and of my my Self. I found Study to be an immenſe and endleſs thing: And therefore ſeeing it was impoſſible for any one Man to graſp the whole* Encyclopædia *of Learning to any perfection (eſpecially conſidering not only the brevity and uncertainty of Time, but the neceſſities alſo of Life; which, alaſs! eat out ſo much of it, whether we will or not;) I thought it would be my wiſeſt Courſe, who had devoted my Self to Divinity, to ſtudy thoſe things principally that had the neareſt Affinity to it, and tended the moſt to give me a full, comprehenſive and genuin Idea of it; eſpecially thoſe things thereof that were of the greateſt Moment, and ſeem'd to require ſome further Elucidation.*

This was my great Design and Scope, both while I prosecuted my Studies at Leyden *and* Utrecht, *and afterwards, before my entring upon the Ministerial Work; and even then likewise, both in* Holland *and here in* England, *to this very Day, as much as the other Duties of my Function would give me leave.*

But to come to that which led me in more immediately to the Prosecution of this Subject, which is in part treated of in this Volume, I shall say something here more generally, and with all due Brevity for the Reader's further Information and Satisfaction; seeing otherwise he may wonder, why I have taken such Pains to explain and improve two Passages of Scripture to the same purpose.

A very extraordinary and surprizing Call of Providence (known to a great many worthy Persons) oblig'd me, Aug. 7. 1699. *to speak from the first of the Texts I have consider'd,* viz. John 5. 22, 23. *to a considerable Auditory, upon a remarkable Occasion, when I had very little time for Premeditation: And to that time, or rather to the divine Goodness present with me then, I owe the first Hints of several considerable Thoughts, which I have since improved, in relation to* Christology; *and which I am willing, if incourag'd, further to communicate to the World.*

But notwithstanding the Advantage I received thus, by a new view of divine Truths; an Indisposi-

tion of Body which immediately followed upon this Service, and was in part occasion'd by it, rendred me incapable of cultivating my Notions this way for some time. For I found my Self necessitated, from a regard to Health and my ordinary Work, to lay aside all Study, that required such a close application of Mind, as this must needs be supposed to do. But my Health and Strength being, through Mercy, again restored, whilst I was deliberating with my Self, whether I had best attempt the Prosecution of this noble Subject, a new Turn of Providence happen'd, which seem'd to determine my Thoughts this way.

The Occasion was, my being chosen into a considerable Lecture, May 15. 1701. *where I thought nothing could be more suitable, either to the Design of the Lecture or the Leisure of the Lecturers, (from each of whom two Sermons only in three Months was expected) than the Methodizing, Inlargement and Improvement of so great, august and useful a Subject. And I was the more determined in this Resolution, when I understood that this very thing was expected from me by some concerned in the Lecture.*

Upon these and some other Considerations, I thought I found my Self under a Providential Call, to undertake, if I may so speak, a new Voyage, in order to a more full Discovery of this new World of divine Truth. And in order to this, I found it necessary to procure to my self a new Compass out of the same sacred Shop where I had the former: For seeing I saw that it would not look so proper to found

found my Discourses on the old Text, after so long an Intermission, I concluded it was altogether convenient to make choice of another, which might be equivalent, as to my Design and Purpose. And it pleased divine Goodness to direct me to that eminent Passage of Christ's Transfiguration for this end; particularly, that great and august Saying of the supreme Majesty from Heaven, which we have, Matth. 17. 5.

These admirable and wonderfully comprehensive words, after some distinct view of the whole Passage, I made it my Business to explain in three Sermons, the Sum of which I now propose to the view of the World, in the first Book which follows. And after having laid this Foundation I proceeded to raise the Superstructure, beginning with the First of the Three general and comprehensive Heads, which the Reader may find laid down as the Sum and Scope of both the Texts which I have explained.

But after I had preached seven Sermons more upon the first Branch of the first of these Heads, I was given to understand that my Speculations were offensive to some, as too high, and therefore not popular enough for the Auditory. That therefore I might offend none I thought it convenient to say no more on the Subject in that way.

However I thought my self obliged to satisfie those (who were concerned to have me go on still upon the Subject) as to the Reasons of my comply-

ing with the Desire of others; which was to this Effect, That if any did wonder why I left off the Subject I had entred upon in that place, I was to let them know that this was fallen out beyond and against my Intention and Design. That my Thoughts at first were, that in such a Sceptical Age, and in such a Lecture, eight Sermons a Year, or two a Quarter, might have been allowed of, though they might have had some Speculations in them not altogether so common; especially considering the Design proposed. But that it seems I was mistaken. For by Incognito Letters and Messages I was told, that my Discourses were not so relishing to some as I could have wish'd, and as I did desire. That this was not a little surprizing to me, when I rather wanted, and might have hop'd to be incourag'd; considering that such Discourses must be supposed to have cost me more than ordinary Study and Pains. But that I considered again that I ought to be all things to all, in order to publick Edification; and that the offending of any (even when the Offence was not given but taken only) ought to be of greater Concern to a Minister than the gratification of his own Inclination, though never so honest and sincere: That therefore I had nothing further to say on that Head, except to leave this Hint with them, That it was very satisfactory to me, that I had honestly offer'd to publish and ventilate such Truths on that great Subject, as I did believe were of exceeding great use to be known; and that it was not to gratifie a lazy Humour, that I had laid down all further

Thoughts

Thoughts of profecuting that Subject in that way of Preaching: And that therefore as I had entred upon it, not only from Inclination and a ſincere deſign to ſerve the Publick, but at the deſire alſo of ſome of my beſt Friends; ſo I did lay it down that I might not diſpleaſe any Perſon whatſoever.

Having, after this manner, been obliged to quit my Subject in publick, I began to lay aſide all Thoughts likewiſe of publiſhing any thing on this Head, until ſome new and weighty Conſiderations (ſuggeſted to me, as I have had reaſon to believe, from my great and good Maſter himſelf, with all Humility be it ſpoken, and confirmed to me by ſome intelligent Perſons and good Friends, who were pleaſed to preſs my making my Thoughts publick) began to make an Impreſſion upon me the other way; hoping that if my Diſcourſes of this kind were leſs acceptable to ſome in Preaching, becauſe leſs popular, they might yet find acceptance in Print, at leaſt with judiciouſly inquiſitive Chriſtians.

But becauſe my Subject and Deſign is great and uncommon, and muſt require ſome conſiderable time before it can be fully finiſh'd, I thought it would be beſt to ſend forth a Specimen of it only at this time, that I might ſee how this would reliſh with ſo nice and curious an Age, before I ventur'd to fill up the whole, by finiſhing the remaining Parts, as I have done the Firſt. And in order to this I have now ventur'd this Firſt Volume of my Synopſis of Chriſtology *abroad, as being a Prodromus*

dromus to the reſt, and which is ſent out as the Dove from Noah's *Ark, to ſee if I may be allowed with ſafety to break Bulk as to the further Cargo, which my Thoughts are fraighted with, with a ſincere Deſign to be uſeful.*

This Part therefore of my Meditations on this Subject being now preſented to publick View, which will be followed by the other Parts, if God allow Life and Strength: And my Name being prefixed to what I publiſh, that I may openly own the Things delivered, in order either to be confirmed or refuted by others; I do here ſolemnly declare, that I ſhall heartily retract any thing wherein I may be found to be miſtaken, (eſpecially if I have erred in Matters of Conſequence) with Thanks to thoſe that ſhall thus convince me by Scripture and Reaſon, and in the Spirit of Charity and Meekneſs; whom I ſhall readily own as my kind Teachers and Informers. For God is my Witneſs, that all I aim at is the farther Propagation of that (a) Celeſtial Wiſdom, which is firſt Pure, then Peaceable, Gentle, eaſy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocriſie.

But if inſtead of Fair and Chriſtian Treatment, I find my Self run upon by ſcurrilous and malicious Scriblers, with Noiſe, Fury, and Ill language, I ſhall either anſwer them with ſilence only, or (if

(a) James 3. 17.

oblig'd

blig'd to Reply) follow Solomon's *Advice,* (*a*) *To an-*swer ſuch Men according to their Folly, leſt they be wiſe in their own Conceit: *Though at the ſame time I ſhall be careful* (*b*) not to anſwer them ſo as to be like unto them; *by imitating them in Noiſe or ill Language. However, in this caſe, I ſhall aſſume to my Self the* Scotch *Motto,* Nemo me impune Laceſſet; *being reſolved neither to ſuffer the Truth nor my ſelf to be run down by any, as long as I am able to uſe a Pen.*

And here I think it neceſſary to let my Readers know, in caſe any of them think it worth his while to enter the Liſts with me, that I do deſire and expect that he would do Himſelf and the Truth, as well as Me, the juſtice to prefix his Name to what he writes, as publickly as I do mine; and then I ſhall reckon my Self obliged to treat him with that Deference that is due to his Quality and Character. Were there indeed any Hazard to his Perſon this way, I could not reaſonably inſiſt upon this. But nothing of this kind is pleadable here; all the Danger, if any, lying on my Side, upon the Account of the ſeeming Novelty and Singularity of a great many Notions, which I venture to expoſe to the Cenſures of ſo nice, critical and cenſorious an Age: So that all the Oppoſition I can reaſonably expect to meet with, is from thoſe, of whatever Denomination, whoſe Zeal for received Opinions renders them ſuſpicious of every thing that ſeems to thwart thoſe Schemes of Orthodoxy, beyond which they have not thought themſelves, and conſe-

(*a*) Prov. 26. 5. (*b*) Ibid. v. 4.

quently

quently cannot allow others to think, Seeing there-fore my Antagoniſts ſwim with the General Tide, at leaſt with that of ſome Party or other, whereas poor I can pretend to none, except ſuch, whoſe Candor and impartial Reaſoning may influence to be of my Mind, or otherwiſe to give due allowances to a Man that fairly bids at Truth, though in ſome things he be found to fall ſhort, or ſhoot wide of it: Have I not all the reaſon in the World to demand this common Juſtice from him that has a Mind to attack me, that he would do it avowedly, and Face to Face, and not ſneakingly behind my Back, or falſly under a Vizard and in Maſquerade: And in caſe I can't obtain this, have I not a juſtifiable Excuſe, in caſe I treat him as a deſpicable and malicious Scribler?

In the mean time I ſhall not detain the ſerious and candid Reader longer here, by any thing Prefatory, but only wiſh him the like Satisfaction and Advantage in peruſing my Meditations on this Subject, which I have received in ſtudying it. And thus begging his Prayers, that I may be further uſeful, I (a) recommend him to God, and *to Chriſt*, the Word of his Grace, who is able to build up both him and me, and to give us an Inheritance among all them who are Sanctified. *Amen.*

(a) Acts 20. 32.

ERA-

ERRATA.

I Hope ſuch Care has been uſed, that no very great Miſtakes have been committed in this Impreſſion, though I have not had time to make a thorow Reviſal this way. Such as have occur'd to me, upon a tranſient View of ſome Parts, are theſe.

After *Page* 129. the ſix Pages following are miſnumber'd, but they come right again the laſt Page of the Firſt Book.

Page 95. *line* 15. ſhould have been mark'd (*c*) and *Dan.* 9. 17. ſhould have been added at the foot of the Page, as refer'd to.

Page 119. *l.* 11. refers to 1 *Chron.* 29. 3. which therefore ſhould have been added at the bottom of the Page.

Page 134. *l.* 24. after *chuſe*, ſhould have been added, *to inſiſt.*

Page 178. *l.* 23. read *alledge*, not *alledged.*

Page 235. *l.* Penult, read *Tykunim.*

Page 270. *l.* 11. read *me*, not *Men.*

CHRISTOLOGY

IN

Six BOOKS.

The First VOLUME

CONTAINING

The First and Second BOOK.

The First being *A General View of Christology.*

The Second, being a Full and Compleat Treatise, concerning *Christ*, as the *Logos.*

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2 PET. i. 6.

For we have not followed cunningly devised Fables, when we made known to you the Power and Coming of our Lord Jesus, but were Eye-witnesses of his Majesty.

LONDON: Printed in the Year 1705.

CHRISTOLOGY

IN

SIX BOOKS.

The Fifth VOLUME

CONTAINING

The First and Second BOOK.

The First being A General View of Christology.

The Second, being a Full and Complete Treatise,
concerning Christ, as the Logos.

LONDON: Printed in the Year 1705.

ΧΡΙΣΤΟΛΟΓΙΑ,
OR, A
DISCOURSE
CONCERNING
CHRIST,
AND HIS
Government of the World and Church, &c.

INTRODUCTION.

HAVING given the Publick some Account of *Theocraty* in *general*; I am now led to a more *special* Prosecution of this noble Subject, according to the representation of it, which the Holy Scripture doth afford us. Which is in a Word this; *That God doth not* immediately, *but in, and through* his Son, *govern the Race of Man. And that it is this Son of God, or his Eternal Logos, who is now known to us by the Name of Jesus Christ, that is constituted*

tuted and appointed by his Father, as Sovereign Monarch of this World, to Rule and Judge Men.

I am sufficiently sensible how vast this Undertaking is. To have genuine, tho' inadequate, Thoughts and Notions of this great and admirable Person, both as the Son of God and Son of Man, and to have suitable Ideas and Apprehensions of his Work and Office, as he is both the Saviour and Ruler of Men, is certainly a very great and difficult Matter. But I am encouraged to hope for the Assistance and Aid of the same kind Providence which at first drew me, upon a solemn sudden and surprizing Occasion, to make known some of my Thoughts this way, and now necessitates my Publishing them to the World; notwithstanding my desire to suppress them; having ever lov'd to expose my Self as little as possibly I could to the Observation, Censure, and Talk of this noisy, troublesome, and tumultuous World.

Could I indeed satisfy my Reason and Conscience, to copy out what others have said on this Subject, or confine my Self within the inchanted Circle of what is called a System, I might not only ease my Self of the Trouble of Thought and further Reading, but expose my Self less to the Censures of those, whose narrow Minds or biassed Affections, make them set up this or that Man or human Composure in the Chair of Infallibilty, as much as the Papists do their Popes, and the Canons and Determinations of their Counsels. But how should I then approve my Self to Him, who calls me to * *Search the Scriptures* my Self, and to † *try all things*, and to ‖ *call no Man Father of my Faith, nor any Man the Infallible Rabbi, or Teacher of it*: To Him, I say, to whom I must give an Account of my Talent of Reason, with respect to the Study of Revealed Truth, not only in reference to my Self and my own Improvement, but with relation to those also, to whom I am called to speak in the Name of God and Christ. And surely I can never approve my Self to an Impartial and Righteous Judge,

* John 5. 39. † 1 Thess. 5. 21. ‖ Matth. 23. 9, 10.

unleſs I both Speak and Think, as one free from the Prejudices which ariſe from Education, Example, ſecular Intereſt, or the Authority of great Names, in order to found my Faith upon a Divine, and not upon a Human Baſis. My deſire is to ſee with my own Eyes, that I may be able to ſay, *What I have known and experienced, I do declare unto others.* And my deſire is, that all others would uſe the ſame Liberty. For I am neither ſo Vain as to expect, nor ſo Ambitious as to deſire, that any Man ſhould aſſent to me, upon my bare Teſtimony or Opinion; but do only hope Men will be juſt in giving the Things I am to propoſe, a fair and impartial Hearing, before they allow themſelves either to condemn or deſpiſe them. And where my Proofs from Scripture and Reaſon are as ſtrong as the Nature of Things will bear, more cannot reaſonably be demanded or expected from me.

And now, that I am to enter upon this great and difficult Subject; as I humbly and earneſtly implore the Divine Aſſiſtance, and beg his pardoning my Weakneſſes and Miſtakes: So I beſpeak the Candor of Men, eſpecially the more Judicious and Learned, that they would be pleas'd favourably to conſtrue and judge of what Defects they may find in this Eſſay, as remembring they are not themſelves exempted from human Frailties. This I ſhall only ſay for my ſelf, by way of Apology, That the ſame Providence that oblig'd me to yeild to the Deſire of *ſome* in venturing (upon very little Time for premeditation) to deliver the ſum of the following Thoughts to a numerous Aſſembly, and afterwards gave me an Opportunity to inlarge and cultivate them in part; hath now neceſſitated my compliance with the Deſire of *Others*, as to this Publication of them. In yielding to which this ſatisfies my ſelf, in a great meaſure, that if I can be conſcious of the Frame and Acts of my own Soul, I hope I may, in all Humility, venture to ſay, that I dare appeal to the moſt High, that the great and principal End and Deſign I have ſet before me in all this, with the utmoſt ſincerity I am capable of, is the Glory of my

God and the Honour of my Saviour, and the real and lasting Interest and Peace of Men, with relation to the same. To which purposes, if this small Essay shall contribute any thing, I am sure I shall reckon my Pains largely rewarded, whatever Censures I may meet with either from those who ridicule all serious reasoning as Cant and Jargon, or from them, on the opposite side, who reckon it Religion to rail at all those who dare to think freely, from no other Reason, but because they are not (in their Sense) Orthodox; that is, such as have sworn Allegiance to their Opinions, which perhaps they themselves have taken up, without examining them. Since therefore I am thus circumstanced and have sufficient Reason to know my own Weakness; Be pleas'd, O good God, to guide my Pen now, as thou didst before my Lips, that thus also I may shew forth thy Praise, and the Glory of thy Son, my dear and only Saviour Jesus Christ. *Amen.*

BUT, that I may not detain the Reader any longer in the Threshold, I desire him to remember that the following *Discourse* consists of *Three General Parts*; of which the 1st treats of *Christ himself*; the 2d of his *Government*; and the 3d of the Duty of his Subjects: And that *each* of these divides it self naturally into *Two Parts* or *Sections*. Hence therefore we have *Six Parts* in all; which, together with the *General View* of the whole (given in the Exposition of Two great Passages of Scripture, which is laid as the Foundation of all) Premised, would properly compose *Seven Books*.

But, because the *Third and Last Part*, being Practical, has been more treated of, and therefore more generally known than the others; I shall content my Self to be very short upon it: And the rather, because I foresee, that the *Two First* will swell to a considerable Bulk, by reason of the Multiplicity of Heads, and the Difficulty and Intricacy of several of them; tho', at the same time, I shall do my utmost to be as Brief and Compendious as possibly I can, even upon them; nay and rather to omit the men-

tioning

tioning of ſeveral Things wholly, than be tedious upon any one Head.

As therefore I propoſe to diſtribute all this Work of *Chriſtology*, or *Specimen* of it rather, in *Six Books* and *Three Volumes*, each Volume containing *Two Books*: So I do here preſent the Reader before-hand, with the *Order* and *Titles* of all the Books.

The Iſt *Volume* will comprehend the *Firſt* and *Second Books*, under theſe *Titles*.

I *Book*. *A General View of Chriſtology*: Being a new Expoſition of two Memorable Paſſages of Scripture; *viz.* Chriſt's Words, *John* 5. 21. and God the Father's, *Mat.* 17. 5.

II *Book*. The *LOGOS*, or, An Account of Chriſt as ſuch.

The II *Volume* will take in the *Third and Fourth* Books, under theſe *Titles*.

III *Book*. The *LOGANTHROPOS*, or, An Account of Chriſt, as he is the Word made Man.

IV *Book*. *LOGOCRATY*, or, An Account of Chriſt's Government, both of the World and Church of Old, as the *LOGOS*.

The III *Volume* will contain the Two Laſt Books, *viz.* The *Fifth* and *Sixth* (unleſs the Multiplicity of the Matters contained in the 5th Book ariſe to ſuch a Bulk, as to oblige me to caſt each of theſe laſt Books into a diſtinct Volume) under theſe Titles.

V *Book*. *CHRISTOCRATY*, or, An Account of Chriſt's Government, as he is *LOGANTHROPOS*, with reſpect both to the World in General, and to the Church in Particular; more eſpecially ſince his Aſſuming our Nature.

VI *Book*. *CHRISTIANOKLESIS*, or, The Calling and Duty of a Chriſtian, as he is Chriſt's Subject and Servant.

Lo! here I have preſented the Reader with a ſhort and ſuccinct View of my General Scheme.

But now I must let him know, how far I have proceeded upon this great Subject, and what he is to expect from me, by way of *Essay*, towards the distinct understanding of *Divinity*, according to this *New and Scriptural Model.*

And here, I must tell him, that I cannot say, that I have properly finish'd any Part of this my intended Work, excepting only the *First* and *Second Books*, which I send out first: And of both these I may venture to say, that they are Perfect in their kind, *i. e.* as Perfect, as one of no greater Capacity than I am, can pretend to make them, unless I had dwelt so long upon them, as to neglect other Things, that I was equally obliged also to study.

However, by an Impartial Consideration of these, the Reader will be able to judge, what I did Design at first, with respect to the remaining Parts, and what I may yet bring them unto, by after Thoughts and further Diligence, If I shall be allowed to live so long, and be incourag'd to finish them, in Proportion to these, as to any thing that may seem to be omitted, or more transiently treated of, from the study of Brevity.

In the mean time I shall venture to give the World a Specimen of the other Parts of this great Work, in a different way from the two First Books: Wherein, if I be shorter as to particular Heads; yet the Multiplicity and Variety of these, and the Diversity of Handling them, will, I am confident, render them more taking to all those, who think freely themselves, and allow of freedom of Thought in others. And upon the whole, I do hope, that the 3d and 4th Books, but especially the 5th, (which chiefly contains the most Nice, Curious, Critical, and Difficult Points of *Christology*) will come to bear some Proportion to the 1st and 2d Books. Nor will the 6th and Last Book be so small, as to be disregarded, tho' I shall more studiously Labour to be short there, than in any of the other Parts, from the Reasons I have already assigned.

So much shall serve now, as to this General Introduction. Let us therefore proceed to our Main Work.

THE

THE First BOOK OF CHRISTOLOGY; BEING A General VIEW thereof.

Given in a New

EXPOSITION

OF TWO

Memorable Paſſages of Scripture,

VIZ.

Chriſt's Words, *John* V. 21, 22.
God the Father's Words, *Mat.* XVII. 5.

DESIGNED

As an INTRODUCTION to the other Books.

John 5. 39. *Search the Scriptures, for in them ye think ye have Eternal Life; and they are they which Teſtifie of me.*

Acts 17. 11. *Theſe* (viz. *the* Bereans) *were more noble than they in* Theſſalonica, *in that——they ſearched the Scriptures,* &c.

Prov. 2. 3, 4, 5. *If thou cryeſt after Knowledge,——if thou ſeekeſt her as Silver, and ſearcheſt for her, as for hid Treaſures; then thou ſhalt underſtand the Fear of the Lord, and find the Knowledge of God.*

THE

First BOOK

OF

CHRISTOLOGY,

BEING

A General VIEW thereof.

Given in a New

EXPOSITION

OF TWO

Memorable Passages of Scripture,

VIZ.

Christ's Words, John V. 21, 22.

God the Father's Words, Mat. XVII. 5.

DESIGNED

As an INTRODUCTION

to the other Books.

A NEW EXPOSITION AND IMPROVEMENT OF TWO *Memorable Paſſages of* Scripture, CONTAINING A General View OF CHRISTOLOGY.

HAving reſolved, through Divine Aſſiſtance, to give ſome *Specimen* of the noble Subject of Chriſtology, *i. e.* of Chriſt and his Government, I was concerned to lay as ſtrong a Baſis and Foundation, as ſuch a vaſt Superſtructure did require. And ſeeing the Subject is wholly Sacred and Divine, I knew no Foundation proper but a *Scriptural one.* But leſt this ſhould be too looſe and weak, if I ſhould have contented my ſelf with a parcel of Citations, as many do in ſuch caſes, I was reſolved to pitch upon two Paſſages, with a deſign thorowly to render them clear and plain to my purpoſe.

Therefore,

Therefore, tho' the Subject and Scope of both Paſſages is the ſame, the difference being only that of words; yet, ſeeing the *latter* is the Diſcovery which God the Father gives us of Chriſt and his Government, by an Articulate Voice from Heaven, and the *firſt* is Chriſt's own Account of the ſame Truths, while he was yet upon Earth: I hope it will be found to be neither unſeaſonable, unpleaſant nor unprofitable, to give the Reader a Critical and Full Account of both theſe Remarkable Places of Scripture, eſpecially the latter, as an Introduction to what I have to propoſe as conſonant to both of them.

And in the firſt place, let us diſtinctly conſider the Scope and Import of our Saviour's words, wherein he gives us an Account of *Himſelf* and *Chriſtocraty*, as we find them recorded and ſet down.

John V. Ver. 22, 23.

The Father judgeth no man: but hath committed all judgment unto the Son.

That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath ſent him.

IN order to the clearer view of theſe remarkable words of our Bleſſed Lord, it is neceſſary previouſly to conſider the Scope and Import both of Chriſt's Diſcourſe to the *Jews* in this Chapter, and of this part of it contained in theſe words. It is thro' the One as the Avenue, and the Other as the Porch, that our Minds ſhall moſt regularly and ſafely enter into the noble Theatre of *Chriſtology*, and particularly *Chriſtocraty*, or the Divine Government of the World by Chriſt, which is propoſed to us here in Miniature, in a ſmall, but curious

ious Representation, discover'd by a Ray from himself as the Sun of Righteousness, and made visible to us in the Sacred Oracles by the Pencil of the Spirit in the Hand of the beloved Apostle.

The *Context* will be found to run thus. * The time drawing near, wherein one of the great Annual Feasts of the Jews, probably the Passover, was to be celebrated; our blessed Saviour has occasion to go up to *Jerusalem*. For it was his constant Custom to honour their *Festivals* with his Presence: being concerned to do so, not only to shew his Respect and Obedience to the *Mosaical Law*, whilst it remained in force and unrepeal'd; but also to have the better opportunity to reveal himself to Men, when both Jews and Proselytes were so universally gather'd together, † and might therefore become Eye and Ear-witnesses of what he did and said.

Our Saviour having come to *Jerusalem*, ‖ takes occasion miraculously to cure a poor impotent Man of an inveterate Distemper, of 38 Years continuance, *i. e.* as many Years as the *Israelites* have been doom'd to wander in the Wilderness, after they had, upon the discouraging Report of the Spies, refused to obey God in going up to the Land of *Canaan*; which, with the two Years they had been in the Wilderness before, made up the Number of forty Years. This Distemper had seiz'd this Man about the time that *Herod* had repaired the Temple. And this being probably the second Passover our Saviour was at, after his Baptism, (*a*) which was when he was about 30 Years of Age; it was 38 Years after this that *Jerusalem* and the Temple were destroy'd by the *Romans*. In all which, whether there be any mystical Adumbration of the Dispensations of God, I leave to the enquiry of others.

What the Pool of *Bethesda* was, is not very material to be known. The Name imports that it was a Place built in Charity for some Benefit to the Poor or Diseased, for it signifies the House of Mercy. Whether this was

* Verse 1. † See John 18, 20. ‖ Verse 3, &c. (*a*) Luke 3. 23.

another

another Name for the Pool of *Siloam* *, and whether might take this Name from the Valley of *Bethſo*, mentioned by † *Joſephus*, is not worth enquiring after. appears ſufficiently plain, by the Account given of here, that it was a Place built with Quinque-later Porches or Piazza's like Cloyſter-walks, for the Uſe a Convenience of Unclean and Infirm Perſons to lay their Clothes and Waſh in. And therefore it looks ve improbable that it ſhould be the Place where the Sac fices were Waſhed and made Clean by the Prieſts. B ſides, that the ‖ Talmud ſpeaks of a Room in the Temp called the Waſhing Room or Chamber of Waſhers, b cauſe there the Inwards of the Sacrifices were ma clean. From all which the Notion, which a (*a*) Learn Man has given the World, as to this Pool, and the Cur wrought there, muſt needs appear very precarious. F my part I can more eaſily believe that God might miracu louſly remove Diſtempers by the miniſtration of an Angel than that the putrid Gore and excrementitious Blood o ſlain Beaſts ſhould have the Virtue to Cure a Man ce tainly of *whatever Diſeaſe he had*, and that this ſhou be limited ſo, as not to go further than to the firſt who g in, when it may be the next was in alſo the ſame Mi nute. And indeed, I am apt to imagine, that God w pleaſed thus to appear, not ſo much in relation to th Miſerable Creature that was thus Cured, as in order t adminiſter occaſion to Chriſt to make himſelf known a the Saviour and Phyſician of Men. For the Limitatio of the Angel's Commiſſion, to the Cure of one only a a Time, ſeems to aſſure us, that the great End of God i this, was to give Occaſion to Chriſt to exert his unli mited Power and Kindneſs to Men. The ſame End tha God had before him, in making Chriſt known by *John's* Teſtimony, by Voices from Heaven, and by the Emblem of the Spirit's Deſcent under the Hieroglyphic of a Dove, might ſway him to uſe this way alſo to diſcover Chriſt

* John 9. 7. † Bell. Jud. *Lib.* 5. *Cap.* 13. ‖ *See* Dr. Lightfoot's *Proſpect of the Temple*, Ch. 31. (*a*) Dr. Hammond.

the

the Angel of the Covenant, by sending an Angel to move the Water of this Pool and impregnate the same with a Medicinal Virtue for the Cure of the First Comer. And if this was the Case, the Angel descended no more into the Pool, after Christ's having wrought this Miracle; the end of his Descent being obtain'd, and a new and better way of Cure being discovered. For the Dispensation by Angels was to end and be no more of Use, when the Redeemer, the Head and King of Angels, took the Government visibly upon Himself.

But I speak thus, upon the supposition of the Verity of this Matter of Fact, *viz.* Of an Angel's descending at a set Time to put an Universal Sanative Virtue into the Water, to the first that was Plunged into it. For I must confess, that I cannot but doubt of this, tho' our Vulgar Copies do all tell us this Story. And whether I have Reason to doubt of it, I shall leave to the Reader to judge; when I tell him, that two of the most Ancient Copies in the World have nothing of this, *viz.* the *Cambridge* Manuscript of *Beza*, and that which bears the Mark of the *Codex* 1905, in the *French* King's Library; an Account of which is given by Mr *Lamy* in his Commentary and Harmony of the Gospels, as it was collated Critically by Mr. *Boivin*, the Keeper of the Library. I shall present the Reader with the Passage as it is in both these Copies, which seem, as I said, to be Two of the most Ancient, if not the most Ancient of all that are now Extant in the World, so far as is known. And I shall so set down the Passage in them, as to mark what is in the Vulgar Copies, and that which is not in them, by including the same within a Parenthesis; that the Reader may judge, whether it run most naturally with or without what relates to the Angel.

After this, there was a Feast of the Jews, *and* Jesus *went up to* Jerusalem.

Now there is at Jerusalem, *by the Sheep-Market, a Pool, which is called in the Hebrew Tongue* Bethesda, *having five Porches.*

In

In these lay a great Multitude of impotent Folk, of Blind, Halt, and Withered.

[*Waiting for the moving of the Water. For an Angel went down at a certain Season into the Pool, and troubled the Water. Whosoever then, first after the troubling of the Water stepped in, was made Whole of whatsoever Disease he had.*]

And a certain Man was there who had an Infirmity thirty and eight Years.

When Jesus *saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made Whole?*

The impotent Man answered unto him, Sir, I have no Man, when the Water is Troubled, to put me into the Pool; but while I am coming, another steppeth down before me.

Jesus saith unto him rise, &c.

Now if we read the Passage according to these Copies, and suppose, that what is in others concerning the Angel, is no more than an Interpolation: The whole of the Passage seems to amount to this only. 'That there was 'a Medicinal Fountain, gathered together into a Pool, 'to Bathe in. And the Virtue of this being known and 'experienced, either the Government of the *Jews* or 'some charitably disposed Persons, had erected a Build'ing over it, with five Porches or Rows of Walks, for 'the better accommodation of those infirm Persons, that 'frequented those Waters for Healths sake. Whence it 'is called in the Hebrew Language *Bethesda*, *i. e.* the 'House of Mercy or Charity. Now there were Servants 'or Officers no doubt appointed to manage the Waters 'by Pumping, or otherwise moving and troubling it, put'ing it, at certain Times, into a Fermentation and Agi'tation, that it might the better exert its Virtue. At 'which times we must suppose, that there would be 'mighty Crowding and Bustling to get in, when there 'was a Multitude of Persons that came to receive Bene'fit by it. Now our Lord observing, that this poor 'Man had neither Strength to put himself forward, nor

'any

any Friend that assisted him this way, takes Pity upon him, and Cures him another way.

He that will be at the Pains to consider the *Sculpture* of the Ancient Copy in the *French* King's Library, which Mr. *Lamy* has given us, in his forecited Book, *p.* 657. will perhaps think that I have Reason to doubt of the Story of the Angel's descent into the Water. For the difference is very remarkable there, between the Ancient Text, written in old Capitals, which the Learned call *Literæ Quadratæ*, and what is added upon the Margin in Letters of a later Date, by some Body who was possess'd of that Manuscript. For what relates to the Angel is on the Margin only, in a different Hand, and but indifferently Written, the Ink being course as well as the Shape of the Letters, and the Greek it self not very correct.

By this, one would be apt to imagine, that some inconsiderate and fanciful Person, who had his Head full of the Stories of Angels and Miracles wrought by them, which Mens Minds began to be overloaded with, in the darkest Centuries, such as the 8th, 9th, &c. finding the Impotent Man telling our Lord of the Troubling of the Waters, in order to Mens going in to receive Benefit by them, concluded immediately, that all must be Miraculous, and that an Angel therefore must Effect this. Therefore, having added this upon the Margin, as a Gloss or Comment at first; some ignorant *Scribe* comes afterwards, to insert it into the Text it self.

But I assert nothing this way. For, to give every thing its due weight, I must tell the Reader, that the Vulgar Reading, where the Story of the Angel is, seems to have been as Ancient as *Tertullian*, who mentions it as we have it, in our ordinary Copies. Whether therefore he took this from a Copy in use in his Time, or from some Tradition about it; or whether his Account of it did induce some to Write it on the Margin of their Copies, as a Gloss, and others afterwards to bring it into

* De Baptis. Cap. 5.

the

the Text: Still it is plain, that the Account of this, a we have it, has been believed very Early. But let ever one judge as he pleaseth; and to return to the Cu wrought by our Lord on the Impotent Man: So litt did the *Jews* consider this astonishing * Miracle, or Pro by it, that their Bigotry and Prejudices excite them t Persecute this great and kind Benefactor, under preten of their Zeal for the Sabbath, on which Day the Cu was wrought. Therefore Christ is obliged to vindic himself, telling them, that † his doing Good on that D to Men, could no more be reckoned a breach of th Fourth Commandment, than God his Father could b said to break it, by being continually Active in the Wor of his Providence, on that Day, as well as on the oth Days of the Week.

The *Jews* ‖ are so far from being satisfied with thi Defence, that they become more enraged against him and determine to Kill him, as a bold Blasphemer, wh durst call God, by a Speciality, his Father, *making him self thus equal with God.* Where, by the way, it deserv Observation, that the *Jewish* Notion of the Son of God when any one assumed it to himself, was so high, tha they looked upon such a Title, as that which denote an Equality with him. For so had one of their Pro phets determined, when he Prophecied of the *Messiah* (*a*) as one who was to Die for them, and introduces God Himself speaking of Him as his *Fellow* or *Equal*: For t this place, I suppose, they allude. Now had not our Saviour allowed this in them, he would certainly have rectified this Opinion of theirs, and not have *counted Robbery to be equal with God* (*b*), and the Respect he bare him, if I may be allowed to use the *Socinian* Glos upon the Apostle's words. But so far is it from this, that he plainly confirms this Opinion of theirs: As we shall see in what follows. For it is plain, that our Sa viour is at a great deal of Pains to convince them, tha he was the Son of God as well as the Son of Man, from

* Ver. 9—16. † V. 17. ‖ V. 18. (*a*) Zech. 13. 7. (*b*) Philip. 2. 6.

the

the 19th Verse of this Chapter to the end of it. By which it will evidently appear to all impartial considerers, that the Title of Son of God was appropriated to the Messiah, in a sense incommunicable to all others: So that our Saviour, claiming to himself the Designation of Son of God, the *Jews* are enraged against him, as not believing him to be the *Messiah*, tho' at the same time they grant that the *Messiah* must be the Son of God, in a sense that denotes equality with him.

But let us now consider more directly and particularly what our Lord says to them, on this great Head, in what follows. The scope and meaning of which excellent Discourse I suppose will be best understood, when it is given by way of Paraphrase. Let us therefore suppose we heard our Great Master deliver his Thoughts thus.

'O ye *Jews*, * I cannot forbear longer to tell you 'what concerns you so much to be well instructed in: 'Ye have indeed a right Notion of the Title I assume to 'my Self, of being the Son of God, that it imports 'Equality with Him. But herein ye do greatly mistake, 'when ye think me Impious and Blasphemous in calling 'God Father, and owning my Self his Son. For I assure 'you, that my Actions are also the Actions of God, and 'that he is indeed my Father, in such sort, that neither 'do I any thing without him nor he without me. For '† the Father loves me his Son with an infinite Love, and 'makes me throughly acquainted with all that he does 'or intends to do. And if this miraculous Cure has 'raised your Admiration; know, that I have many and 'vastly greater Works to perform yet, by his Commission. And among other things I tell you this, ‖ that I am 'empowred to raise the Dead, as I please, which is a far 'greater Performance, than the curing of distempered 'Bodies.

'*Nay* (a) *I will tell you, what is more wonderful than all 'this; That the Father has invested me with all his own 'Authority and Power over Men: In such sort, that he*

* Ver. 19. † Ver. 20. ‖ Ver. 21. (a) Ver. 22.

'*will not exert his Soveraignty immediately and by himself, but mediately by me, whom he has constituted and appointed Universal King and Ruler of the World, to give Laws to Men, and to call them accordingly to an Account, in order to Reward or Punish them as their Works and Actions shall be found to be. And his Design and Scope in this is,* * *that all Men, who hear of this Constitution, should honour the Son, by Faith, Worship and Obedience, even as they Honour the Father. For I assure you, that he will resent the Indignities that are done to Me and my Government; after the same manner that he does the Affronts put upon Himself immediately. And therefore pray take heed, that your opposing me bring not down swift and dreadful Judgments upon you.*

'Therefore † I advise and beseech you that ye would so hear what I say and declare, as to be induced to believe that I am the Son of God and the promised *Messiah*, sent into the World by special Delegation and Commission from the Supream God, upon the Errand and Embassy of Mens Salvation: And that consequently the Doctrine which I am come to teach you, is the Rule according to which ye shall be judged at the Great Day. For he that shall thus believe in God and Me; and come under my Government, shall be freed from final Condemnation and Misery: Seeing by his Listing himself under my Authority, and coming over into my Interest, he actually passeth from the state of ‖ Death and Perdition to that of Life and Safety. And I certify you, that the Time is drawing on apace, yea is now in some measure begun, when ye shall see me Exert my Power and Authority in raising the Dead to Life. I shall have Opportunity, before it be long, to work some such Miracles. And when I shall be Crucified and Slain I will both Raise my Self, and many of the Saints who now Sleep in their Graves (*a*). And, when I shall ascend to my Father, I will, by the Power

* Ver. 23. † Ver. 24. ‖ Ver. 25. (*a*) Matth. 27. 52, 53.

and

'and Efficacy of the Spirit, raise Multitudes of Lifeless 'and Dead Souls, buried in the Grave of Ignorance, Superstition and Wickedness: Of which the Conversion 'of *Gentile* Nations shall be an eminent Verification and 'Instance.

'And therefore * let me tell you, that ye do exceedingly Mistake, when ye take me to be nothing else but 'a mere Man. For, as the Father has Being, Life and 'Power in Himself: So he has communicated the same 'to the Son, that He might also have these in Himself. 'And † be not stumbled at this, because ye see me to be 'really a Man. For this is so far from destroying what 'I have said; that I am become Man, for this very 'end, that I might be the fitter to Rule and Judge the 'Race of Mankind. And because I have condescended so 'low as to take upon me the Human Nature: Therefore 'God has dignified me so far, as to give me Authority 'to Govern and Judge all reasonable Creatures, as the 'Son of God now become the Son of Man; by which 'humble and familiar Appellation I do therefore design 'my Self usually in my Discourses to you ‖, with relation 'to the Desire of your Fathers of Old in *Horeb*, and my 'Answer and Promise given in return to it, that ye should 'have a Prophet who should be one of your Selves, and 'speak to you as such.

'Marvel not therefore (*a*) at what I now tell you, as 'if the Things I discourse of were Incredible or False. For the Time will come, when all the Dead shall be 'Raised to Life again by my Power, to appear before my 'Tribunal; where I shall appear as a Visible Judge, to take an Account of Mens Lives and Actions. And I 'must at that time, (*b*) act Impartially, without any respect of Persons. Therefore I tell you now, that 'they that act well shall be Happy: But they that do 'Wickedly shall be Miserable. For (*c*) I must do in all 'Things according to the Will of my Father, without

* Ver. 26. † Ver. 27. ‖ Deut. 18. 15, 16, 17, 18, 19. *compare with* Dan. 7. 13, 14. *and both with* Acts 3. 22. *and* 7. 37. *and* John 5. 45. (*a*) Ver. 28. (*b*) Ver. 29. (*c*) Ver. 30.

'whom I do nothing. And therefore seeing I have no 'separate Interest from Him, but do all Things exactly 'according to his Instructions, ye may be assured that I 'am the Saviour and Ruler of Men.

'But * that I may not seem barely to assert Things, as 'if I designed and affected worldly Applause or Interest; 'which if I did ye might justly suspect me, and reject 'all I have said: I shall now proceed to prove what I 'have asserted, that ye may see I neither desire nor ex-'pect to be believed on my single Testimony, or merely 'because I say so. Pray therefore † let me put you in 'mind of what happened to me at my Baptism. Who 'was it that opened the Heavens then, and mark'd me 'out by the Beams of Celestial Light that shone from 'thence upon me? Whence did the Spirit, under the 'visible Emblem of a Gentle Dove, fly forth, when it 'hovered over me and lighted upon me? And who was 'it that spake with an Articulate Voice, and called me 'by the August Title of his Beloved Son?

'When *John the Baptist* began to Preach, ‖ ye sent 'unto him, and were concerned to know whether he 'were the *Messiah*, so long expected by you. And have 'ye already forgotten what Answer he returned? Did 'he not disclaim that great Title? And was he not 'Faithful to describe him to you? Yea, did he not 'point me out with the Finger, and tell you plainly, that 'I was the very Person, ye had been so long expecting 'under that Designation? I speak not these things, (*a*) as 'if I intended to make use of *John*'s Testimony, as the 'principal Medium to prove my being the Christ from: 'For that were to found the Evidence of my Divine 'Mission, and your Faith, upon an Human Bottom. But 'I use this way of Reasoning as far as it may go with 'you: That even this secondary Proof may awaken you 'to consider, who I am, and what I say. For I know, '(*b*) ye are all satisfied, and fully convinced, that *John* 'was an excellent Man and a great Prophet: As indeed

* Ver. 31. † Ver. 32. ‖ Ver. 33. (*a*) Ver. 34. (*b*) Ver. 35.

'he

'he was, in being no less a Person than the Second *Elias*, 'the Forerunner of the *Messiah*, sent to usher in his Pub-'lick Appearance, and to prepare Men to receive him. 'Now seeing ye were so mightily pleased with his Mi-'nistration for a Season, how strange is it that ye should 'slight his Testimony now, when ye see his Words veri-'fied in me, and when the greater Light is so remarkably 'risen upon you, which he came only to usher in?

'Let me therefore * proceed now to tell you, that I 'have greater Witness than that of *John*, and far more con-'vincing Proof of my Divine Mission than all he told you. 'For the Works which my Father has given me in Com-'mission to do, and the Miracles ye see me perform, are 'full and undeniable Proofs of the Verity of what I say. 'And what I am further to accomplish in my Life, at 'my Death, after my Resurrection, and when I get again 'to Heaven to rule and mannage Men by my Providence 'and the Holy Spirit: These things, I say, will suffici-'ently assure all Impartial Considerers, that I am your 'Messiah. For † by all these things it is plain, that the 'Supream God who is my Father, doth attest the Truth 'of what I declare. And can ye allow of such an un-'worthy Notion of the Great and Good God, as to ima-'gine he would at this rate bear Witness to an Imposture, 'in order to your being Cheated out of your Senses, 'Reason and Salvation at once? If this cannot be allow-'ed, then ye may certainly conclude, that I am come 'from God, whatever ye believe that way of *John*: 'And that, tho' ye should suspect that he was mistaken, 'yet it is impossible that God should either Deceive or be 'Deceived. And if ye be so stupid or obstinate, as not 'to discern God by such eminent Discoveries of him 'as these Works are which I do, ye are never like to at-'tain unto a genuin Conception of Him: Seeing he him-'self uses no Voice audible to your Ears, nor assumes any 'Shape visible to your Eyes. So that unless ye conceive of 'Him Mentally and Spiritually, by his Works and Word,

* Ver. 36. † Ver. 37.

'ye have no way left by which ye can arrive at the 'right knowledge of Him. But alas! your State and 'Condition * is deplorable: For ye have no right know-'ledge of God's Will revealed to you in the Writings of '*Moſes* and the Prophets, nor any genuin Idea of the '*Meſſiah* propheſied of there. And hence it comes to paſs, 'that ye Reject me, of whom your Sacred Records make 'ſo frequent mention, under that Name or Synonimous 'Expreſſions. So that ye are in great danger of continu-'ing Ignorant of the grand Truths of God, which ye can 'know by no other but by me.

'I adviſe you therefore † to ſearch and ſtudy the Scrip-'tures with greater Serioufneſs and Diligence than ye 'have yet done. Ye profeſs to believe that it is only by 'them that ye can diſcover the way to Happineſs: And 'in this ye are certainly in the right. But pray take 'heed that ye miſtake not the true Meaning and Scope 'of theſe Sacred Writings. Which ye certainly do, while 'ye expect Eternal Life, through the bare Obſervation 'of your Ritual Law, neglecting in the mean time the 'Subſtantial and Momentous part of God's Word. Con-'ſider the Scriptures therefore a little better, and ye 'will find that their great Deſign is to lead you to me, 'and that your greateſt Prophets have ſufficiently Writ-'ten of me; ſo that all your Bible has its great and final 'Completion in me, by whom Salvation and Eternal 'Felicity can only be had, whereas *Moſes* gave you on-'ly Temporal Bleſſings. Now ‖ tho' all this be certain 'and demonſtrable by your own Canonical Writings, yet 'your Ignorance, or rather Obſtinacy is ſuch, that ye 'continue ſtill to refuſe to become my Diſciples, in order 'to be bleſſed with Spiritual and Eternal Life.

'I ſpeak not this, (*a*) as if I were ambitious of Ho-'nour and Fame, or deſired to become the Head of a 'Party for worldly Ends: Which I am very far from 'deſigning in the leaſt. But (*b*) I am heartily concerned 'for you Souls Good and Advantage: Since I know

* Ver. 38. † Ver. 39. ‖ Ver. 40. (*a*) Ver. 41. (*b*) Ver. 42.

'ſufficiently

'sufficiently that Love to God is not the Principle that 'sways and acts you. For * were ye acted and influ-'enced by that, ye would readily receive me your Savi-'our and *Messiah*. But because I come in a Spiritual 'way, and ye find no worldly Advantage by following 'such a King, therefore ye will not submit to me; tho' 'my Life and Miracles are sufficient Proofs of my Di-'vine Mission. But if another shall in his own Name, 'and from an ambitious Design to be your Leader, pre-'sumptuously take upon him to promise you worldly 'Advantages and Pleasures, ye will be easily induc'd to 'fall in with such an Impostor, tho' he be not able to 'produce so much as one Proof that he is sent of God. 'So that if I did design either to make a Prey of you, 'or to exalt my Self to Grandeur and Greatness in this 'World, I know the way to gain such an end. But '† alas this is your Disposition and not mine; and there-'fore no wonder ye reject me, whose opposites ye are 'in Spirit and Design. For it is too plain that ye pre-'fer the favour of Men before the approbation of God. 'Your great Men are afraid to believe in me, lest they 'lose their Esteem with, and Authority over the People, 'and want those Flatteries and Caresses they are accustom-'ed with. And the People are afraid to own me, lest 'they disoblige their Rulers, Priests and Doctors. And 'all of you are afraid, lest by owning me your King, ye 'provoke the *Romans*. Man is more regarded by you 'than God, and the World more minded than Religion: 'So that there is no need to wonder why I am re-'jected.

'And ‖ now after all, think not that what I have said 'proceeds from Passion or a weak Resentment, as if I 'were now threatning to accuse you, and aggravate your Crime before the Father. No, alas! there is little 'occasion of doing so. For ye have an Accuser already, 'and such a one as perhaps ye little think of. I mean 'your own Prophet *Moses*, in whom ye Trust, and

* Ver. 43. † Ver. 44. ‖ Ver. 45.

'through a pretended Zeal for whom ye reject Me. For
'* did ye rightly consider and believe the Writings of
'*Moses*, ye would embrace Me, as your *Messiah*; for he
'prophesied of Me. But † if ye are not convinced by
'his Writings, and the Testimonies of your other
'Prophets, for whom ye pretend such Veneration and
'profound Respect; there is little ground to believe ye
'will ever regard what I say, against whom ye are so
'obstinately prepossessed by so many Prejudices.

And thus I have given you the Meaning and Scope of our Saviour's Discourse to the *Jews*, by way of Paraphrase. Which will, I hope, be look'd upon as no unprofitable Introduction to what I am to Discourse of.

I return now to the 22d and 23d Verses, in order to lay some more direct Foundation of our intended Discourse, concerning the Divine Government. And seeing all I have to say must be agreeable to my Paraphrase of these Verses, I must desire the Reader to carry the Sense of that along with him, that I may be sav'd the Trouble of repeating the same.

By my Paraphrase of the Text then, it is sufficiently plain, that I take the words κρίνω & κρίσις in the largest sense. And in order to prove that I had reason to do so, I hope I need not trouble the Reader with an account of all the Acceptations of these words, as they are variously used by Greek Authors. The Lexicons will tell those that please to consult them, that κρίνω signifies sometimes to pass a Judgment on Persons and Things, in our Minds; sometimes to express this our Opinion in a way of Censure, Accusation or Examination; and that sometimes also it is taken in a Forensic Sense, either for the Act of the Accuser, who calls a Man before a Court, and contends with him there in Judgment, or for the Act of the Judge himself, as Examining, Condemning, or Punishing a Person brought before him. And according to these various Acceptations of the Verb κρίνω and its Passive κρίνομαι, we may easily perceive how variously its

* Ver. 46. † Ver 47.

Deri-

Derivatives κρίμα and κρίσις are also used by Authors.

All that I am concerned for here, is to shew, that I have warrant from Scripture to interpret these Words κρίνω and κρίσις, as I have done in the Paraphrase. And in order to this it may be of use to consider the Senses these are taken in, in the Sacred Writings. Κρίσις signifies sometimes, to bring Persons and Things to a Judicial Tryal. So the word is used by *Jude*, * *Behold the Lord cometh* — ποιῆσαι κρίσιν κατὰ πάντων, *to execute Judgment upon all, and to convince all that are Ungodly among them*, &c. Where, both by the universality of the Objects, and the specification of the Conviction that will be served on the Wicked, the extensiveness of the sense of the Word κρίσις is sufficiently plain. And from hence it is, that the Final Judgment is called simply κρίσις, *the Judgment* †, and in other places ἡμέρα κρίσεως, ‖ *the Day of Judgment*. And from hence it is that the particular Judgment of the Wicked at the last Day is spoken of by a discriminative Epithet; as being called κρίσις τῆς γεέννης, (*a*) *the Judgment*, or (as we render it by another superadded discrimination, which therefore sounds like a Tautology) *the Damnation of Hell*. Now from all this it is plain, that κρίσις, taken in this Judicial or Forensic Sense, in the New Testament, denotes such a sort of Government, as that whereby a Judge governs a Court, especially his Judging those who are brought to the Bar to be tryed, in order either to their being Acquitted or found Guilty, by passing Sentence on them accordingly.

But κρίσις is also taken in a larger Sense, for Government and Rule in general, in the Sense Men are understood to speak, when they discourse of the Government or Reign of such or such a Prince over his Subjects. Thus the word must, of necessity, be understood to be used by *Matthew* (*b*), when he says; *Behold my Servant whom I have chosen, my Beloved in whom I am well pleased, I will put my Spirit upon him*, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ, and he shall Preach, or Reveal, (or as our Version ren-

* Ver. 14, 15. † Luke 10. 14. and 11. 31, 32. ‖ Matth. 10. 15. and 11. 22, &c. (*a*) Matth. 23. 33. (*b*) Matth. 12. 18.

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ders it) ſhew Judgment unto the *Gentiles*. For he that conſiders theſe words, in their Meaning and Scope, either as delivered by God * at firſt in the Prophecy of *Iſaiah*, or as applied here in the New Teſtament, will be induced to interpret κρίσις in a Senſe that denotes the whole Goſpel of Chriſt, or the Diſpenſation of Religion ſince his Coming. And beſides that moſt Verſions favour this, the *Chaldee* Pharaphraſe is almoſt as expreſs as the Evangeliſt himſelf; when it interprets the words thus, † *Behold my Servant the* Meſſiah, —— *I will give my Spirit unto him, and he ſhall reveal my Judgment unto the People of Nations.* And it is common enough for the Septuagint to render the ſame Hebrew word מִשְׁפָּט by κρίσις in this large Senſe. Thus it is plain they mean, when they give us an Account of the threatning words of the *Sodomites* againſt *Lot* ‖. *Thou* (ſay they to him) *came in here to be a Citizen. But what didſt thou come here alſo* κρίσιον κρίνειν, i. e. *to govern and rule us.* And ſo alſo they muſt be ſuppoſed to underſtand the words of *Jeremiah*, (*a*) *I will ſpeak unto them, for they have underſtood the way of the Lord,* καὶ κρίσιν θεοῦ, *and the Judgment of God*, or his Government and Kingdom, as to its Method and Laws. I might ſhew this in a great many other places, if need were: But theſe may ſuffice at this time. And it were eaſy alſo to ſhew, that they take the ſame Hebrew word in the very ſame extenſive Senſe, in ſeveral places where they render it by κρίμα. But I ſhall content my ſelf to name one; *viz.* the word of God to *Job* (*b*); *Wilt thou diſannul my Judgment*; or as the Septuagint render it, *Oppoſe not my Judgment*, i. e. my Government. That this is the Senſe, is plain from the Deſign of God in all this Diſcourſe to *Job*, which is to aſſert his rightful Soveraignty over him, and vindicate his procedure with him. And ſo he tells in the words that do immediately follow. (*c*) *Wilt thou condemn me, that thou mayeſt be Righteous? Haſt thou an Arm like God? Or canſt thou thunder with a Voice like him?* &c. And it is plain

* Iſa. 42. 1. † Targ. Jon. *in* Iſa. 42. 1. ‖ Gen. 19. 9. (*a*) Ch. 5. 4. (*b*) Ch. 40. 8. (*c*) Ver. 8. 9, &c.

Job

Job understood this to be the meaning of the words, when he says. * *I have uttered what I understood not, things too wonderful for me, which I know not*, &c. From all these things therefore I hope it appears more than probable, that I have given the genuin Sense of St. *Matthew* in the above-cited place. Only it may add both to the Illustration and Confirmation of this, if we consider what follows these words, both in *Isaiah* and *Matthew* †. *A bruised Reed shall he not break —— until he send forth Judgment unto Victory.* Where let it be remembred, that the Greek Particle ἕως, which we render Till or Until, does not affirm any thing of the Time succeeding, as is plain from ‖ several places of Scripture, where this word is used. This being premised, we may adventure to Phraphrase the words thus. " He (*viz.* Christ) shall " not act severely or rigorously with weak Believers: " But he shall by his benign and gentle Government con- " quer the World, so that even the *Heathens* shall fall " in love with it, and submit themselves to his Autho- " rity, and Trust in him as their Saviour. And that this is the import of these words, I think I could prove from the Context of the whole Chapter in *Isaiah*; but that I have dwelt too long upon it already.

Let us therefore consider further, that the Verb κρίνω is also used in this large Sense in several places of Scripture. Thus we must understand our Saviour's words to his Apostles (*a*). *Verily I say unto you, that ye who have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon Twelve Thrones,* κρίνοντες *judging the Twelve Tribes of* Israel. Which, in concurrence with the Sense of the best Interpreters, I think I may Paraphrase thus. " Verily " I say unto you, my Apostles, who have followed me " in this new State of the Church, which I have now " brought to the Birth, that when I, who now call my self " the Son of Man, shall ascend to Heaven, to govern

* Job 42. 3, 4, 5. *See also* Ver. 7, 8. † Mat. 12. 20. Isa. 42. 3, 4. ‖ *See* Gen. 28. 15. Psal. 123. 2. Mat. 1. 25. (*a*) Matth. 19. 28. Luke 22. 30.

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" the Church and World from thence by my Word and " Spirit; that, I ſay, ye ſhall be then to the Tribes or " Nations, of Chriſtians, what the φυλάρχαι or Governors " of Tribes were of old to the *Iſraelites:* For to your " Doctrine and Writings all my Followers ſhall make " their Appeal, for the knowledge of the Divine Will. And I think we cannot reſtrict the Senſe of this Word, to what is more limited, when it is ſaid: For we know, who hath ſaid, * *Vengeance is mine, I will recompence, ſaith the Lord*; and again, κύριος κρινεῖ, *God will judge* or govern his own People. But yet more plainly is the word uſed in this Senſe, by the Apoſtle, when he ſays: † *We our ſelves glory in you in the Churches of God, for your Patience and Faith in all your Tribulations that ye endure, which is* ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, *a manifeſt Token of the Righteous Judgment*, or Management and Diſpenſation of God, *that ye may be counted worthy of the Kingdom of God, for which ye ſuffer*, &c. As if the Apoſtle had ſaid; your Patience and Faith are ſo conſpicuous, under all your Sufferings, that from thence God's wiſe Providence and Government of human Affairs is wonderfully illuſtrated and diſcovered, whilſt your great Sufferings tend to his Honour and your own Advantage, and evidenceth that ye are indeed worthy Members of his Kingdom. So that in this place God's κρίσις and βασιλεία, his Government and Kingdom, ſeem to be of equal Extent. And if ſo; we may conclude, that as the New Teſtament Economy is ‖ frequently called the Kingdom of God and the Kingdom of Heaven, and ſometimes the Kingdom of Chriſt alſo, or of the Son of God: So Chriſt's κρίσις or Government of that Kingdom muſt be of equal Extent with it, where it is taken in the largeſt Acceptation.

But were there no other Inſtances in Scripture to prove that κρίσις and κρίνω do ſometimes ſignifie Government and to Govern; our Text might of it ſelf induce us, to underſtand the words ſo, eſpecially when conſidered in re-

* Heb. 10. 30. † 2 Theſſ. 1. 4, 5. ‖ Mat. 3. 2. and 4. 17. and 6. 33. and 12. 28. Eph. 5. 5. Col. 1. 13. 1 Pet. 3. 22.

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lation to the reſt of Chriſt's Diſcourſe here. For our Saviour does not only ſay, without any Limitation, that all Judgment is given unto the Son, but inſtanceth alſo in ſeveral parts of this his Judgment or rather Government, which cannot belong to Judgment limited to a Forenſic ſenſe. Thus we muſt neceſſarily underſtand * what he ſays of his being inſtructed in all things relating to God's Government of the World, and of his concurrence with the Father in all that he does. And thus we muſt underſtand what he tells us of his own Work and Office of Judging, or Governing rather, when † he ſpeaks of his revealing God's Will to Men, propoſing to them the Terms of Salvation, and accordingly promiſing Salvation to them. And thus alſo we muſt underſtand what he tells us of his Power and Authority, ‖ both in Converting dead Souls, and in raiſing dead Bodies (*a*) at the laſt Day.

From all which it doth plainly appear, that the Senſe of our Lord, in the words of our Text, and indeed in all his Diſcourſe, is the ſame with that which the Scriptures ſpeak ſo much of elſewhere. And by this he leads back the *Jews* to the Ancient Account which their Sacred Writers had given of the *Meſſiah*, that he was to be inveſted with the Power and Authority of King and Ruler of the World. I ſhall therefore take notice of what our Saviour ſeems chiefly to refer to here. But leſt I ſhould run out too far on this Head, inſtead of (*b*) many Expreſſions of Scripture, which are plain and expreſs to this purpoſe, but which may more properly come in afterward, I ſhall at this time confine my ſelf to one, which may ſuffice for all. It is in the Second Pſalm, which both Jewiſh and Chriſtian Expoſitors agree, muſt be underſtood to ſpeak of the *Meſſiah*. For what can we underſtand otherwiſe of theſe words, in their full Extent. (*c*) *Yet have I ſet my King upon my Holy Hill*

* Ver. 19, 20. † Ver. 24. ‖ Ver. 25. (*a*) Ver. 28, 29. (*b*) Iſa. 9. 6, 7. *compare with* Luke 1. 31, 32, 33. *See alſo* Pſal. 89. 26, 27, 28. Mic. 5. 2. Dan. 7. 13, 14. *and* Pſal. 72. 7, 8, 11, 13, 14, 17. (*c*) Pſal. 2. 6, 7, 8.

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of Sion. *I will declare the Decree, the Lord hath ſaid unto me, Thou art my Son, this Day have I begotten thee. Ask of me and I ſhall give thee the Heathen for thine Inheritance, and the outmoſt parts of the Earth for thy Poſſeſſion.* The Septuagint make Chriſt to ſpeak here and not the Father: For, thus they render the Text. Ἐγὼ δὲ κατεσταθην βασιλευς ὑπ' αὐτῶ, &c. *But I am appointed King under him upon his Holy Hill of* Sion, *to make known the Conſtitution of* Jehovah. *For* Jehovah *hath ſaid unto me: Thou art my Son, this Day have I begotten thee,* &c. Now who is this, who is appointed Governour and King of Men, by *Jehovah* his Father? It is he certainly, who is called *Meſſiah* in the Hebrew Text, * *Chriſt* in the Septuagint Verſion, and the *Annointed* in ours. And by the ſequel of the Pſalm, it is plain that *Jehovah* hath devolved all Government, Power and Judgment over Men upon his Son Chriſt. And therefore all Kings οἱ κρίνοντες τὴν γῆν, † and all that Rule or Govern the Earth (as the Septuagint ſpeak) are required and commanded to ſubmit themſelves to Chriſt, as their Rightful Soveraign, leſt otherwiſe he puniſh them as Rebels, guilty of High Treaſon againſt God and Him. Whence it plainly appears, that our Saviour's words, in our Text, are nothing elſe but a brief Summary of this Second Pſalm. For the Senſe of both is the ſame; "That God the Fa-
"ther has put all Government into the Hands of Chriſt
"his Son, thereby obliging them to honour Him as they
"honour Himſelf: So that to diſobey Chriſt is to rebel
"againſt God the Father, by whoſe Appointment he is
"King.

And now I ſuppoſe I have plainly and fully enough diſcovered that Chriſt ſpeaks here, in our Text, of his Government, as he is appointed Univerſal Ruler of Men. But I muſt premiſe one thing further, in order both to diſcover the Extent of the Words more fully, and to lay the ſtronger Foundation of the ſucceeding Diſcourſe. And this is, That Chriſt's Government here ſpoken of

* Ver. 2. † Ver. 10.

muſt

must not be limited to his Reign over the Church and World, since his assuming our Nature and becoming Man: But must he supposed also to refer to his Power and Authority over the World and Church of old, before his appearing as Man to die and suffer for us. This I think is sufficiently plain from the large and unlimited words both of our Text and Context, especially if we consider the 27th Verse. Where Christ doth plainly preoccupy an Objection of the *Jews*, who might be ready to say; How can thou, who art a Man, be the Ruler of the whole World? For the Son of God indeed to be such a King and Governour is no strange thing, because it is highly reasonable it should be so: But that the Son of Man, as thou art and professest thy self to be, should be invested with this high Dignity, and possessed of this immense Power, is more than we can allow our selves to believe. Our Saviour therefore tells them, that as he had asserted his Authority before as the Son of God; so he must let them know that his taking the human Nature upon him was in Obedience to his Fathers Will and for the good of Men, unto whom therefore he was constituted and appointed a Judge, even on this Account. So that this 27th Verse, tho' it do indeed specifie the peculiar way of Christ's Government, since his becoming Man, yet does no way limit his Government to this way, as if he had not been the Ruler of Men before. Nay so far is it from this, that it does plainly denote this; that He who was now to Rule the World as the *Logos* become Man, had governed the World before as the Son of God. And so it is plain he did and could not but do, if we own him to have been really and truly God: Which we shall afterwards prove he was And besides this, we shall have Occasion to shew, that his being so does suppose his Power and Authority, not only over Men, but also over the unseen World of Spirits. And that he was in a peculiar respect the Ruler and King of the Jewish Church and Nation, who was expected to appear visibly in the Fulness of Time, as the *Messiah* or Christ, *i. e.* as the *Loganthropos* or the *Logos* made Man;

this,

this, I ſay, we ſhall ſee ſufficient Ground from Scripture to believe. Therefore if theſe things be not ſo clear and perſpicuous to the Reader, as to carry his Aſſent along with their being propoſed: I only deſire he may ſuſpend his Judgment of them, until I have diſcourſed of them in their proper places.

In the mean time, it is proper, after theſe Preliminaries, to give a diſtinct Account of the Method and principal Heads of the words of our Saviour in this place; The proſecution of which will make up our following Diſcourſe.

Now it is plain, that the Text conſiſteth of theſe two Parts. *Firſt*, Of a Theoretical Account of the ſpecial and peculiar Way and Manner, whereby God hath choſen to govern Men. *Secondly*, Of a Practical Improvement, which Chriſt makes of this Government.

The *Firſt* is ſet down in theſe words, Ver. 22. *The Father judgeth no Man, but hath committed all Judgment unto the Son.* Where there are two Things to be diſtinctly conſidered. *Firſt*, Who it is, that is Conſtituted and Appointed by God, to be the Ruler and Governour of the World; who is called here, The Son of God. *Secondly*, What that Government is, which Chriſt is inveſted with by his Father, and which he exerciſeth over the World: Which is here deſcribed to be Univerſal, when all Judgment, or all Government is ſaid to be committed to him.

The *Second* we have an Account of *Ver.* 23. when he repreſents the Honouring of the Son or Obeying Him, as we do the Father, to be the Deſign of God, in giving us this diſcovery of his Will: Which our Lord expreſſeth in theſe words; *That all Men ought to Honour the Son, even as they Honour the Father:* And which he makes mention of again, by way of Inference from the preceeding Doctrinal Diſcovery, in theſe words; *That he that Honoureth not the Son, Honoureth not the Father who hath ſent Him.*

So that the Work that lies before me, according to this Text, is Threefold.

I. To

I. *To shew, that Christ is the Son of God and Son of Man, and consequently the Governour of the World and Church.*

II. *To give an Account of the Government of our Blessed Sovereign Jesus Christ.*

III. *To improve these Accounts of Christ and his Government, in order to our Honouring the Son, by submitting to, and owning his Authority over us.*

But, before I proceed to treat of any of these Heads, I must be allowed to consider the *second Text*, with equal Accuracy, at least, with the *former*; especially seeing I have laid down this *latter*, as the more *immediate Foundation* of all my Speculations and Disquisitions concerning *Christ* and *Christocraty*. The words therefore that I do now invite the Reader to Peruse and Meditate upon, with the utmost Application of Mind, are the Latter part of

Matth. XVII. Ver. 5.

While he (*i. e.* Peter) *yet spake; Behold, a bright Cloud over-shadowed them: And behold, a Voice out of the Cloud, which said,* This is my Beloved Son, in whom I am well pleased: Hear ye him.

WHEN I consider these words, my Friends, and call to mind the Greatness of Him who speaks them, and of the Person of whom they are spoken, together with the Remarkableness of both the Celestial and Terrestrial Witnesses here present, as also the Occasion, Time, Place and Manner of uttering this August and Golden Sentence, I find my self obliged to some more than ordinarily exact Survey of the Words; before I proceed to raise that Superstructure from thence, which I design the Erection of, through the Divine

Aſſiſtance, if he ſhall be graciouſly pleaſed to continue Health, Thought and Opportunity. For I preſume to ſay, that I never yet ſaw any Expoſitor, who gave any full Account of this Expreſſion, ſo as to ſet it in that Light, that I think it ought to be placed in.

Therefore, before we come to the immediate Conſideration of theſe words, it will be convenient and of uſe, to give ſome brief Account of this memorable Diſpenſation of Chriſt's being Transfigured upon the Mount. For, tho' it would carry me too far, ſhould I make it my Buſineſs to give a juſt and full Comment upon this remarkable Piece of Scripture Hiſtory: Yet I cannot omit to ſay ſomething this way, which I hope may prove no uſeleſs or unpleaſant Introduction to the more diſtinct underſtanding theſe Words and the Deſign of them.

And, in order to this, I ſhall Premiſe ſome Thoughts upon theſe 3 Things; which will take in all that is material for underſtanding the Context. 1. When, and upon what Occaſion our Lord was Transfigured upon the Mount. 2. What the principal Circumſtances and moſt conſiderable Paſſages of this Transfiguration are. 3. Why, and for what Ends we may reaſonably ſuppoſe this was thus appointed and ordered by Divine Wiſdom.

As to the 1ſt, We may have a ſufficient Reſolution from what goes before. For all the Three Evangelical Hiſtorians, who write of this Paſſage, tell us, that it was about a Week after Chriſt's memorable Diſcourſe with the Apoſtles concerning his being the *Meſſiah*, after he had come into the Coaſts of *Ceſarea Philippi*. Which, according to the almoſt unanimous Conſent of Divines and Criticks, was ſome little Time after his Third Paſſover, and conſequently about a Year before his Fourth and Laſt. For we all know that it was at or about the Time of the Paſſover, and the Inſtitution of the Euchariſt in its ſtead, that Chriſt our Paſſover was ſacrificed for us. I ſay at or about this Time, becauſe I would determine nothing at preſent, as to a very nice Controverſy among Learned Men, Whether Chriſt did Eat the Paſſover or not. But I may have occaſion perhaps to ſpeak to this afterwards.

There-

Therefore, to pass this, we may observe some Things, in that previous Discourse of our Saviour concerning his being the Christ, that seem to have been designed by him as Preliminary, to make way for this eminent Manifestation of Christ. For we may justly suppose, that it was for this very end, that our Lord put that Question to his Disciples: * *Whom do Men say, that I the Son of Man am?* And that other; † *But whom say ye that I am?* For when *Peter* had given him that memorable Answer, with the Consent or Approbation of the rest, including a true Confession of Faith, ‖ *That Christ was indeed the* Messiah, *the Son of the Living God.* Our blessed Master, after he had owned that this their Knowledg was by (*a*) Divine Inspiration (seeing he had not yet told them so much expressly) and after he had promised (*b*) peculiarly to bless *Peter*, by making him the first Instrument of erecting the Gospel-Church, and consequently laying him as the first Stone of that Building, (which, by the way, is the true Sense of that place, which a great many Protestants and Papists have been fighting about so long in the Dark:) I say after this, and a particular Charge (*c*) to his Apostles, to tell this as yet to no Man, (*d*) *He began from that Time forth*, as all the Three Evangelists agree, *to inform his Disciples plainly and fully concerning his Sufferings, Death and Resurrection, which he had never done before.* This Account surprized all the Apostles, and particularly (*e*) *Peter*: Who, being naturally hot and rash, takes upon him to contradict and reprove his Master. Therefore our Lord, having (*f*) sharply Reprimanded him, and finding what stuck with all of them, takes occasion to deal plainly with them, and to tell them, (*g*) That they were not to expect worldly Glory and Riches from him; for that the Terms of his Kingdom were Self-denial and Persecution, and that they must Suffer for him, as well as he for

* Matth. 16. 13. † Ver. 15. ‖ Ver. 16. (*a*) Ver. 17. (*b*) Ver. 18. 19. (*c*) Ver. 20. (*d*) Ver. 21. Mark 8. 31. Luke 9. 22. (*e*) Matth. 16. 22. Mark 8. 32. (*f*) Matth. 16. 23. Mark 8. 33. (*g*) Matth. 16. 24. Mark 8. 34. Luke 9. 23.

them, if they would act the part of his Disciples. Only he adds, * that he would appear again, in the Glory of his Providence, to take Vengeance upon the *Jewish* Nation for their persecuting Him and Them: Assuring them, at the same Time, that there were some of them, (insinuating, no doubt, the Apostle *John* particularly) that should not taste of Death, until the final Destruction of *Jerusalem* should be over, in which he was about to give an eminent Proof of his Power and Glory after his Ascention.

Now it was *about a Week* after this Discourse, that our Lord took *Peter*, *James* and *John* along with him, in order to be Witnesses of his Transfiguration. For in this Dialect *Luke* speaks, when he says in the General, and more Indefinitely, that it was † ὡσει ἡμέραι ὀκτὼ, *i. e.* about an Eight Days, as we render the words. But ‖ *Matthew* and *Mark* fix and determine the Time more precisely and exactly, when they say, that it was *after Six Days* had elapsed, *i. e.* upon the Seventh Day from the former Discourse. Which indeed is near upon an Eight Days, or the running out of a Week. So that the difference between the Sacred Historians in this is only Verbal; as is the Dialect of different Countries: For while it is usual among us, to say that such or such a Thing was done this Day Sev'n-night; others say it was this Day Eight Days. Whether therefore we speak in an Inclusive or Exclusive way, if our Meaning be plain, it is to the same Purpose, and carries along with it the same Sense.

If it be said, to what purpose is all this Niceness as to Time; I may well Reply by another Question; To what purpose do all the Three Evangelists take such Notice of it? Surely there must be some very good Reason, why they are so exact as to this Circumstance; especially seeing we find it very rare with them, to mark out other Things after this manner. I do therefore sup-

* Matth. 16. 28. Mark 9. 1. Luke 9. 27. † Luke 9. 28. ‖ Matth. 17. 1. Mark 9. 2.

pose,

poſe, ſomething conſiderable is glanced at here, in relation to this Occaſion. And I judge, it is this. Our Bleſſed Lord, being now entred upon the laſt Year of his Publick Miniſtry in the World, which was to terminate in his Sufferings and Death, thinks fit to confirm his Diſciples in the Two grand Truths that were chiefly neceſſary to be believed by his Apoſtles at this Time, *viz.* That he was the promiſed *Meſſiah*; and that he muſt ſuffer for Sinners. Therefore he diſcourſes with them upon both theſe Heads. And finding, that tho' they believed the Firſt of theſe, yet they did not eaſily or willingly Aſſent to the other, and that they were ſtill full of the common *Jewiſh* Dream, That the *Meſſiah* muſt be a ſplendid Monarch and Conqueror like *Auguſtus*, who muſt ſubdue the *Romans* and reſtore the Kingdom unto *Iſrael*, and make the *Jewiſh* Nation the Supream above all others, as the *Roman* then was. I ſay, our Saviour ſeeing what ſtuck with them, and knowing how unfit they would be for the Work to which he deſigned them, while this Notion prevail'd; he therefore thought fit not only to tell them plainly of his Sufferings, but to allow Three of them, both to ſee him Transfigured and to hear, that tho' God owned him to be the *Meſſiah*, yet it was his Will that he ſhould ſuffer. So that one great end of Chriſt's appearing thus upon the Mount, was certainly this; To confirm his Authority with his Apoſtles, who began to ſtagger at what he had told them, which they knew not well what to make of at firſt. Therefore by this remarkable Diſpenſation, he reconciles to the Thoughts of the Three moſt Eminent and Leading Apoſtles, (who by this were made uſe of to Influence and Satisfie the reſt) theſe two Things, which look at firſt as if they had been contradictory one to another; *viz.* That he was indeed the Son of God, and yet that he muſt Suffer and Die. For they are taught both theſe Truths equally and at once upon the Mount. For God owns him from Heaven to be his Son, at the ſame Time that *Moſes* and *Elias* talk to him of his Sufferings, which he was to accompliſh at *Jeruſalem*. So that *Peter* now

has a remarkable Reproof given him, for his daring to challenge his Maſter, as if he had ſpoken what was falſe, when he told them of his Death. And *James* and *John* do now ſee, how vainly and fillily they had put their Mother to demand, that they might be their Maſter's chief Miniſters of State, when he ſhould take upon him the Regal Power, and be another *David* or *Solomon*, as to Worldly Grandeur, as they had fondly imagined. But to proceed;

Let us now 2*dly*, take a View of this memorable Account of our Saviour's Transfiguration, as to the Principal *Circumſtances* and moſt memorable *Paſſages* obſervable therein.

As for the *Circumſtances*; the *firſt* is that of the Perſons whom Chriſt made choice of to be Witneſſes of this glorious Diſcovery, *viz. Peter*, *James* and *John*. Had he taken all the Twelve with him, *Judas Iſcariot* muſt have been one, who was unworthy of ſuch a Favour. And beſides, the imparting of this Matter to too many might have hazarded the Diſcovery of the Thing it ſelf, which was no way proper at this Time. The Law * required but Two or Three Witneſſes, for the eſtabliſhment of any Matter: And ſo here is the full Number. And beſides what I have already obſerved, as to the Characters of the Three Apoſtles, we are to remember, that they were indeed the moſt Illuſtrious of the Twelve, both for their Zeal and Fervour, and for their Service and Activity. Therefore Chriſt puts peculiar Marks of his Favour upon them. *Peter* † has that remarkable Teſtimony given him and Promiſe made him, which we took Notice of before. *James* and *John* are called by Chriſt ‖ Boanerges, or the Sons of Thunder; to denote the eminent Service they were afterwards to do. And *John* (*a*) was taken Notice of, as the Diſciple whom Chriſt loved in a peculiar Manner above all others. *Peter* had a diſtinguiſhing Charge given him, Thrice repeated, to feed his Flock. He was privileg'd to (*b*) Work the firſt Miracle, after

* Deut. 19. 15. † Mat. 16. 18, 19. ‖ Mark 3. 17. (*a*) John 13, 23. (*b*) Acts 3 6.

Chriſt's

Chriſt's Aſcenſion, upon the Lame Man. And, as he had the Happineſs to Preach the firſt * Sermon after the Effuſion of the Holy Spirit, and that with ſuch Succeſs, as to convert Three Thouſand Perſons: So he was ſingularly † honoured to begin the *Gentile* Church, by his Preaching to *Cornelius* and his Family. *James* was made choice of to be the Second Martyr of the Chriſtian Church ‖ and the Proto-Martyr of the Apoſtles, being beheaded by *Herod* for the Teſtimony of Jeſus. Whoſe illuſtrious and heroical Death, being confirmatory of his Holy and Eminent Life, did not only confirm the verity of Chriſtianity, but tended exceedingly to bring down Judgments on the *Jewiſh* Church. And as for *John* (*a*), he was not only peculiarly intruſted with the Care of the Bleſſed Virgin, but was continued, by a ſpecial Favour, (*b*) to ſee Chriſt come again, in his eminent Appearance againſt the *Jews*; wherein he wholly aboliſhed that ancient Worſhip: Being thus reſerved, by a kind Providence, to compleat the Canon of the Holy Scripture, that we might not be left to fluctuate between Canonical and Apocryphal Writings. Now, beſides all theſe things, we are to remember, that (*c*) theſe Three Apoſtles were alſo taken to be the Witneſſes of Chriſt's Agony in the Garden. And, as this ſight was of uſe to fit them for that Melancholy Hour: So that was to be a Verification of what they heard *Moſes* and *Elias* talk of with their Maſter in the Mount.

The *next Circumſtance* to be taken Notice of is, that of the Place where Chriſt was Transfigured. All Three agree that it was upon a Mountain: But *Matthew* and *Mark* add, that it was an high one. What Mountain this was is not told us; tho' almoſt all Writers have taken it for Current, that it was Mount *Tabor*, but upon what Evidence I could never ſee. I think Dr. *Lightfoot*'s (*d*) Opinion much more probable, that it was ſome Mountain near *Cæſarea Philippi*, and probably that high one

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* Acts 2. 14. *&c.* † Acts 10. 1. *&c.* ‖ Acts 12. 2. (*a*) John 19. 27. (*b*) Mat. 16. 28. John 21. 22, 23. (*c*) Mat. 26. 37. (*d*) Vol. 2. p. 345, 346.

mentioned by *Joſephus*, which hung over the Fountains of *Jordan*, at the foot of which *Ceſarea* was ſituated. For this agrees beſt with the Hiſtory before, where we are told that Chriſt was come into the Coaſts of that Country: Whereas *Tabor* was ſeveral Days Journey from thence, eſpecially to themthat travelled on Foot. And why ſhould our Lord be ſuppoſed to carry Three of his Apoſtles ſo far from the reſt, when there can no Reaſon be aſſigned why that Mountain was more proper than this? But however this be, it is remarkable, that many of the moſt eminent Diſcoveries of God have been upon Mountains. The Law was given from * Mount *Sinai*: And upon the ſame, or *Horeb*, which was another Top of the ſame Mountain, † *Elias* had that wonderful Diſcovery and Revelation, mentioned in his Hiſtory. Our Saviour was tempted by Satan ‖ upon a Mountain; from whence he ſet before him, as in a Map, the Glory and Grandeur of the *Roman* Empire, and offered to ſet him in the Chair of that Monarchy, if he would imploy his Power in his Service. And here he is alſo Transfigured upon a Mountain, and perhaps the ſame upon which he was Tempted; that where he had rejected the Glory of the World, he might be ſeen in Celeſtial Majeſty. And if it was upon this high Hill contiguous to the Fountains of *Jordan* and *Ceſarea*, that Chriſt appeared thus, it is Memorable alſo upon the Account of the ancient Idolatry (*a*) that firſt began in this place, which was then called *Dan*, where one of *Jeroboam*'s Calves was ſet up, in oppoſition to the *Shechinah* and his Worſhip in *Jeruſalem*. For is it not worthy our Obſervation, that where Chriſt the *Shechinah* was firſt oppoſed of old by a Counter-worſhip among the *Jews*, he ſhould firſt appear under the New Teſtament with the Glory of the *Shechinah* upon him? But of this Deſignation, we ſhall ſpeak more afterwards.

A *third Circumſtance* obſervable, is the Frame and Poſture Chriſt and his Apoſtles were in, when this happened.

* Exod. 20. † 1 Kings 19. ‖ Mat. 4. 8, 9. (*a*) 1 King. 12. 29. 30.

Chriſt

Chriſt, ſays *Luke* *, *took them up into the Mountain to pray.* And he adds † that it was while he was in Prayer that he was Transfigured before them. Whence this may be obſerved, by the way, that tho' this Caſe was indeed in all Reſpects extraordinary, yet Prayer is the only beſt way we can take to get our ſelves Tranſlated into an Heavenly Likeneſs, or be admitted to Converſe with God and attain to Manifeſtations and Diſcoveries of him.

But now, let us leave the *Circumſtances* and conſider the *Paſſage* it ſelf more directly. And here I ſhall only preſent you with a ſummary View of what the Three Sacred Amanuenſes relate concerning this; leaving my Thoughts upon it to the next Head. There are Three Things then, that all that is ſpoken of is reducible unto. 1. The Transfiguration it ſelf, or the Change that appeared to be on our Saviour. 2. The Confirmations that were then given by God, as to Chriſt's Divinity and Miſſion. And, 3. The Effects that all this had upon the Apoſtles. Theſe, together with the Conſequents thereof, and of the whole Narration, are now to be inquired into.

The 1ſt *thing conſiderable*, is the Transfiguration it ſelf. Of which all the Three Hiſtorians give the ſame Account, as to the Relation it ſelf; tho' all of them differ as to words. *Matthew* ſays ‖, that *his Face did ſhine as the Sun, and that his Raiment was white as Light. Mark* tells us (*a*,) that *his Raiment became ſhining, exceeding white as Snow, ſo as no Fuller on Earth can whiten them.* And *Luke* relates the Matter thus (*b*), That *the Faſhion of his Countenance was altered, and his Raiment white and gliſtering.* So that the Sum of what they ſay is this; "That there was a wonderful change upon "Chriſt, as to his outward Appearance, his Body be-"coming wholly bright and luminous, in ſo much that "the Rays of it ſhone even through his very Raiment; "tho' this Glory was moſt eminent in his Face and Coun-"tenance, which ſhone with a brightneſs like that of the "Sun.

* Luke 9. 28. † Ver. 29. ‖ Chap. 17. 2. (*a*) Chap. 9. 3. (*b*) Chap. 9. 29.

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The 2d *thing*, and the moſt Memorable in this Hiſtory, is the Account we have of the great and illuſtrious Confirmations, that were then given from God, as to Chriſt's Divinity and Miſſion. And theſe are Three. The 1ſt is, The Company that appeared with him at that Time, *viz. Moſes* and *Elias*, the two moſt Illuſtrious Perſons of all the Old Teſtament Diſpenſation. Of whom * *Matthew* and *Mark* † ſpeak indeed only in the General, telling us no more than this; that *they appeared with him, and talked or diſcourſed with him.* But *Luke* ‖ has preſerved to us Two very conſiderable Particulars, *viz.* How they appeared, and what was the Subject of their Diſcourſe. For as to the *firſt*, he lets us know, that *they appeared in Glory* alſo, *i. e.* in ſome ſuch manner as Chriſt did, tho' I believe not ſo Bright and Luminous: For it ſeems congruous to believe, that the Servants of the *Shechniah*, who borrowed their Light only from him, muſt have appeared with ſome mark of Diſtinction from him who was their Lord and Maſter. And as to the *ſecond*, he tells us plainly, that *they diſcourſed with him concerning his Sufferings, and particularly his Deceaſe, which he ſhould accompliſh at* Jeruſalem. So that the great Subject of their Diſcourſe, was that which is the Subject alſo of my Diſcourſe now, *viz.* Chriſt and the Goſpel; particularly in relation to the Foundation of our Salvation, *viz.* Chriſt's Incarnation, Sufferings and Death; together with the Deſign of all theſe. The 2d *Confirmation* given to Chriſt, as to his Divinity and Miſſion, is the Bright or Luminous Cloud that deſcended about Chriſt, and at length over-ſhadowed both Him and *Moſes* and *Elias*, as alſo the Three Apoſtles. For the appearance of ſuch a Cloud, was ever a Sign of the Special Preſence of the *Shechniah* of old, as we ſhall have Occaſion afterwards to take notice of and evince to all. Let it ſuffice now to remember, that all the Three Evangeliſts ſpeak of this almoſt in the very ſame words: So that there is not ſo much as a circumſtantial Difference

* Mat. 17. 3. † Mark 9. 4. ‖ Luke 9. 31.

to

to be found in the short Account they give of this. The 3d and *greatest Confirmation* of Christ's Divinity and Mission, is the Voice of God, which was spoken out of the Cloud, and which testified, that Christ was his Beloved Son, and that in him he was well pleased, and commanding us therefore to hear him. But seeing we shall be oblig'd to consider this afterwards, with the utmost Care we are capable of, we shall say nothing to it now.

Let us therefore *3dly* observe one thing further in this Passage, before we proceed to the main Subject; *viz.* What *effect* this Discovery wrought upon the Apostles, and what the *Consequents* thereof as to them, and of the whole Passage were.

As to *the Effect* this had upon the Apostles, we find two Things observable. 1. That, whilst *Moses* and *Elias* talked with Christ *, concerning his Death and Sufferings, *Peter* and the other Disciples were heavy with Sleep, as *Luke* tells us. So that their Condition is represented, as that of a Man, when he is curious to see and hear something remarkable, but is so overcome with Sleep that he cannot take up the Thred of the Discourse, as hearing but broken Sentences now and then. And I believe therefore, that Divine Wisdom did on purpose order things after this manner, that they might not hear and see all that passed. For, as it tended to their Confirmation and Encouragement, to know as much of this glorious Interview, as is related here: So it would not have been proper to have known every Circumstance of Christ's Death before-hand, far less all that related to the Design of God that way. For this was to be the Work of the Spirit and Experience afterwards. And besides, we may justly believe, that the Views *Moses* and *Elias* did insinuate in their Discoursing with Christ on this Subject, and the Topicks of Reasoning that our Saviour did run upon, in what he said to them, now that he had all the Light and Glory of the *Shechinah* upon him: I say, we may

* Luke 9. 32.

justly

juſtly believe that theſe were far too high for the preſent mortal and imperfect State of the Apoſtles. For, if the Apoſtle *Paul*, long after the Effuſion of the Holy Spirit, and all his Light and Experiences, found the Diſcourſes of the Paradiſical State to be ἄῤῥητα ῥήματα, *i.e.* altogether *Ineffable or Inconceivable*, and ſuch that it was not *lawful or poſſible to utter them* intelligibly to Mortals here below: We may juſtly conclude the Three Apoſtles would not have been able to underſtand them at this time. Nay, does not Chriſt himſelf tell them as much a good while after this; when ſpeaking of the Goſpel State, after the Effuſion of the Spirit, he breaks ſhort his Diſcourſe with this Saying †; *I have yet many things to ſay unto you, but ye cannot bear them now.* So that it was well and wiſely ordered by God, that the Apoſtles ſhould hear only the Subject diſcourſed of by Chriſt and the two Eminent and Glorified Prophets. The 2d *Effect* wrought upon the Apoſtles ‖, was the Terror and Dread with which they were ſeized, upon their awaking thorowly and finding themſelves entring into a ſtrange and wonderful Cloud, eſpecially when they were over-ſhadowed with it, and heard the Voice ſpeak out of it; which no doubt was in an Awful and Majeſtick manner, eaſily diſtinguiſhable from all other Voices. And here we have cauſe to think, not only that God had a wiſe Deſign in ordering this Scene ſo, that they ſhould be under a Dread and Terror this way; but that we are allowed to gueſs at the Reaſon why God ſaw fit, that they ſhould be ſeized with Fear on this Occaſion. May it not therefore be ſuppoſed that this was done on purpoſe to take off the Apoſtles from that Temper of Mind, that had ſo univerſally prevailed over them as well as the reſt of their Nation; *viz.* That the *Meſſiah* muſt appear in great Glory and Majeſty in the World? For here God lets them underſtand that it was not with the gaudy Glory and Pomp of worldly Monarchs, that Chriſt was ever to be Inveſted. But that whenever he appeared in Glory, it was to be with the Glory of the

* 2 Cor. 12. 4. † John 16. 12. ‖ Mat. 17. 6. Luke 9. 34.

Ancient

Ancient *Shechinah*, as he appeared of old upon Mount *Sinai*. But leſt this, which was ſo terrible to the old * *Iſraelites*, that they intreated to hear God's Voice no more immediately, ſhould be fondly and ignorantly deſired by them; he lets them ſee by Experience that the way he had made choice of was the beſt for them, as being moſt ſuited to their Capacity and preſent State. Therefore, ſays he †, hear ye Chriſt. Your Fathers deſired that they might not hear the Voice of God any more, and I was well pleaſed with them in their deſiring to hear from God mediately only, through the Intervention of *Moſes*. But I laid hold of it, for a further end, *viz.* To promiſe Chriſt the great Prophet to them. Now lo! here he is: Therefore *hear ye him*. For ye are at this preſent ſeiz'd with Terror upon this new and extraordinary Scene of Affairs. And therefore your own Experience as well as that of your Fathers tells you, that my ſpeaking to you, through the Intervention of a Prophet, in a familiar and plain manner, is the beſt and fitteſt for you during your ſojourning State in this World.

In the next place, the *conſequents of this Paſſage, as to the Apoſtles* were two. The 1ſt was *Peter*'s honeſt but weak Propoſal to Chriſt, ‖ *of making three Tabernacles there; one for Him, and one for* Moſes, *and one for* Elias: Giving this for the Reaſon, *That it was good for them to be there*, in ſuch a pleaſant place, and in ſuch excellent Company. But *Mark* obſerves, that he ſpake this while he was under Terror and Fear, and ſo confuſedly: *For*, ſays the Hiſtorian, *he knew not what to ſay, for they were ſore afraid*. However this does not a little confirm what I obſerved but juſt now, that had not Terror ſeized them on this Occaſion, they would have been uneaſy under the plain and familiar way of Chriſt's converſe with them, and have been deſirous of ſuch Manifeſtations of Chriſt, as *Moſes* had upon Mount *Sinai*, in order to have become Grandees in ſuch a Political Go-

* Exod. 20. 19. *and* Heb. 12. 19. † Deut. 18. 15, 16, 17, 18, 19. ‖ Mat. 17. 4. Mark 9. 5.

vernment

vernment as was then erected over *Israel*. For what else do *Peter*'s words denote than this, when he says, *Lord it is good for us to be here*, &c? Is it not as much as to say? "Lord thou and we are poor and despised in the "World: Let us therefore take up our Abode here, and "make this Mountain the same to the *Jews* now, that "*Sinai* was of old to their Fathers. When *Moses* and "*Elias* shall appear to them again, they will no more "doubt but that thou art the *Messiah*, especially when "they shall point thee out thus, in the Glory wherein "thou art at present. Let therefore three Tabernacles "be erected, where the two great Prophets and Thou "may abide; that this glorious Triumvirate may Rule "the whole World. This will prevent thy Suffering at "*Jerusalem*, which I hear the Glorious Prophets talk of "to thee. And we thy Apostles, instead of being dis-"spised and persecuted also, shall then be owned and "submitted to, as thy Privy-Counsellors and Ministers "of State. This is to me the plain Design of these words of *Peter*, wherein Nature did speak, tho' he was in a Terror at the time: For then, as well as in Drink, Men usually speak without Guard or Reserve. Whether he spake this of himself only, or with the Consent of the other Apostles, is not told us. But we have Reason to conclude, that tho' he spake this without consulting his Brethren, he yet spake their Sentiment as well as his own. For we find, that they, even after this, were not awaked out of the old Dream; That Christ was to erect a glorious Kingdom on Earth. Therefore having laid it down as certain, that they must be Grandees then, they are so ambitious as to desire, by their Mother, that they might be the two Princes even of the Apostles themselves, to sit, * as the two Assessors of their great Master, *the one on his Right-hand and the other on his Left, in his Kingdom*. And that this was not only the Dream of *James* and *John*, but of the other Ten Apostles, is plain from the sequel of that Passage; where we are told, † *That when*

* Mat. 20. 20, 21. † Ver. 24.

the

the Ten heard it, they were moved with Indignation against the two Brethren. For had not they been possessed with the same foolish Notion, they would have pitied the Ignorance of the two Disciples, instead of being Emulous of them or Angry with them. But the Discourse of our Lord to all his Apostles, on this Occasion, puts my Supposition this way out of all doubt; when he is at such Pains to let them know, * *That he was not come to erect an earthly Kingdom, but to be the Servant, as it were of all Men; not to be ministred unto, but to Minister and to give his Life a Ransom for many: And that therefore their Greatness was to consist in doing and Suffering after his Example.* Therefore, as I have already observed, God did on purpose so order Matters in the Transfiguration, that the Apostles should find their Minds seized with Dread and Terror, on that Occasion, that they might not desire any such thing again, but be satisfied with the more familiar way that God took to instruct them. And hence no other Answer is given to *Peter*, but that which tended to increase his Fear and Confusion. For *Matthew* tells us, what is worth our Observation; † *That while Peter yet spake, behold, the bright Cloud over-shadowed them, and behold, the awful Voice out of the Cloud; which, when they heard,* says he, (an Argument of its Majestick and Awful Sound) *they fell on their Face and were sore afraid*; in so much, that Christ thought it convenient to come and touch them, and tell them that they had no more Reason to be afraid, for that the Vision was now over. And this brings me to the 2d *Consequent* of this Dispensation, in reference to the Apostles, which was ‖ *Christ's coming and touching them, with this comfortable Word, Be not afraid.* Which as it follows their Fear and Terror, was no doubt so ordered on purpose, to let them know, that it was Christ only that was to dispel the Fears and Terrors that naturally arose from the Legal Spirit, which was the Effect of that Dispensation (*a*) *which gendered unto Bondage.* Therefore it is taken notice of here,

* Ver. 25, &c. † Matth. 17. 5, 6. ‖ Matth. 17. 5. (*a*) Gal. 4. 24.

that

that as ſoon as he had touched and incouraged them, they came out of their Surprize, and adventured to *look up*; whereupon * *they ſaw no Man but Jeſus only*: The Viſion being now over, and Chriſt's Glory being again vailed from them as formerly.

In the laſt place, we are to conſider *the Conſequents of the whole Paſſage*; which are theſe Two briefly. 1. Chriſt's Charge to them, † *That they ſhould diſcover to no Man what they had ſeen and heard, until after his Reſurrection from the Dead.* Which, as two of the Hiſtorians obſerve, ‖ *They faithfully obeyed, telling no Man in thoſe Days of any thing relating to this Viſion.* Only, *they uſed to debate among themſelves apart*, ſays *Mark*, *what the riſing from the Dead ſhould mean*: For neither then nor afterwards had they any genuin Notion of Chriſt's riſing again. For *John* tells us, that when *Peter* and he had run to the Sepulcher and ſaw not the Body of Chriſt there, they firſt began to believe his Reſurrection; (*a*) *For as yet*, ſays he, *the Apoſtles knew not the Scripture, that Chriſt muſt riſe again from the Dead.* The 2d Conſequent of the whole Paſſage is, The Diſcourſe that paſſed between Chriſt and the Three Diſciples, as they came down from the Mountain, concerning (*b*) *the coming of* Elias *to uſher in the Kingdom of the* Meſſiah. Concerning which I ſhall ſay nothing now, as having no immediate relation to the Subject before us.

But before I proceed to the next Head, I hope it will be neither Unuſeful nor Unpleaſant, to conſider the former Conſequent further, by an inquiry into the Reaſon, Why our Saviour doth ſo frequently and earneſtly forbid his Diſciples and others, to declare openly that he was the *Meſſiah*; nay, takes ſuch Pains to avoid to be known, as ſuch. In order to the Reſolution of which, I ſhall not trouble the Reader with the ſeveral Reaſons which have been aſſigned for this; in none of which I could ever find Satisfaction. But I ſhall venture to aſſign a new one; at leaſt ſuch to me. Which, tho' I ſhall not

* Mat. 17. 8. † Mat. 17. 9. Mark 9. 9. ‖ Mark 9. 10. Luke 9. 36. (*a*) John 20. 9. (*b*) Mat. 17. 10, *&c.* Mark 9. 12, *&c.*

preſume

preſume to ſay was the only one, yet I cannot but think was the principal Thing our Saviour went upon in this; *viz.* That it was not congruous with his ſtate of Humiliation, that he ſhould be openly declared to be the *Meſſiah*. For while this continued, it was fit that he ſhould be manifeſted as the Son of Man only, as to any publick and open Declaration of him. And therefore he was to go on in this Deſign, and under this Character principally, until he ſhould riſe from the Dead, aſcend to Heaven, and ſend down the Spirit, as an evidence of his being indeed the Son of God. Then, and not till then, he was to be openly proclaimed to the World, under the high Deſignation of the *Meſſiah* or Son of God. This I think is ſufficiently hinted by Chriſt himſelf; who, when the Holy Virgin inſinuates her deſire, that he ſhould give Evidence of his Divine Miſſion thus, by turning Water into Wine, checks her raſhneſs, by ſaying; * *Woman, what have I to do with thee? my Hour is not yet come*, *i.e.* It is not yet the proper Seaſon for me to act openly, under my proper Deſignation as thou deſireſt, ſeeing I have not yet accompliſhed my Miniſtration as the Son of Man, in this ſtate of Exinanition. Why therefore doſt thou dictate to me in a Matter of ſuch conſequence? Art thou to be my Director in what relates to my Father's Buſineſs? That this was the import of his Expreſſion, appears plainly from hence; that he did not deny the working of the Miracle ſhe deſired: Only he was concerned to be known to work this, as a Prophet, and not under the peculiar Character of the *Meſſiah*. For, tho' he materially evidenced himſelf to be ſuch, by his many and eminent Miracles, by the Wiſdom of his Diſcourſes, by the Purity of his Life, and by the Conformity of his Actions to the ancient Prophecies concerning himſelf: Yet he thought it no way convenient, to publiſh himſelf openly under this great Character of the *Meſſiah* or Son of God, while he continued as yet in the Form of a Servant. When therefore *John the Baptiſt* ſent two of his Diſci-

* John 2. 4.

ples to him, with this Meſſage; * *Art thou he that ſhould come? or are we to look for another?* He thought it ſufficient to anſwer him materially, without giving him any formal or explicite Anſwer. *Go*, ſays he, *and ſhew* John *again the things that ye do hear and ſee. The Blind receive their ſight, the Lame walk, the Lepers are cleanſed, the Deaf hear, the Dead are raiſed up, and the Poor have the Goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me.* So that what Chriſt ſaid to his Apoſtles concerning this matter, in expreſs Terms, was imparted to themſelves only, *ſub ſigillo ſilentii*, and as a peculiar Secret, which therefore they were injoyned and obliged not to publiſh, before the time of Chriſt's Reſurrection and Aſcenſion. But not to run further upon this Head;

I come now, in the 3d place, to conſider, Why, and for what Ends, we may ſuppoſe the Divine Wiſdom to have ordered Things thus, as to the Transfiguration of Chriſt.

And here I ſuppoſe, that beſides the more immediate Deſign of God in this wonderful Diſpenſation, there might be, and I believe were, ſeveral ſecondary Purpoſes that the Divine Wiſdom had in Proſpect and View. And with theſe I ſhall begin here: That having diſmiſt theſe, I may terminate at laſt and dwell upon the main and principal Thing, which we ſhall find to be deſigned by God the Father, in the words of our Text.

And [1.] therefore, as to the Secondary or Collateral Purpoſes of God in this Diſpenſation, we may perhaps attain ſome Light this way, by conſidering this Heavenly Manifeſtation, in a fourfold Reference; *viz.* 1. To the three Apoſtles; 2. To Chriſt as Man; 3. To the two glorified Prophets; and 4. To the Chriſtian Church in all ſucceeding Ages.

1. As for the three Apoſtles, we have already obſerved under the firſt Head, that they were privileged with this glorious Viſion, on purpoſe to take off from their Concern,

* Matth. 11. 2, 3, 4, &c.

as

as to what Christ had told them before of his Sufferings, and consequently to fit them, and the other Apostles and Disciples, through their means, for construing wisely of Christ's Death, and bearing up, with patience and chearfulness, under the Troubles and Tryals they were to undergo and meet with. So that I need not say more now on this Subject.

2. If we consider the Transfiguration in relation to Christ as Man, we may justly suppose that it was designed as a Preparative for his Sufferings. When he was owned by the Father, after his Baptism, in like manner as he is now, we find he was immediately upon it led into the Wilderness to be tempted by Satan. And seeing now he was, in a little time, to accomplish the last and severest part of his Ministerial Service, both in the Garden, in the Judgment-Hall, and upon the Cross, it was fit he should have a previous assurance of his Father's favour, that might bear a proportion to the Conflicts he was to meet with: For, seeing it was thought proper, (*a*) that Angels should come and Minister unto him, after his having conquered Satan, and retorted his Temptations; and seeing also it was thought fit, that (*b*) an Angel should be seen strengthning him, in the heighth of his Agony, when his Fight with the Infernal Powers was fiercest and most terrible, it cannot but be thought equally congruous, to the Methods of Divine Wisdom and Goodness, that the Design of his Heavenly Father, in this Dispensation, was not only to put Honour upon him, before the Apostles and the Inhabitants of Heaven, but to strengthen and encourage him to go through the last and severest Scene of his Work and Warfare. For, as I observed above, our Lord was now entred upon the last Year of his Publick Ministry, which was to terminate in his Sufferings and Death.

And here let us observe, by the way, that it is the usual Method of God to train up his Eminent Servants, for great Work and great Tryals, by great and eminent Dis-

(*a*) Matt. 4. 11. (*b*) Luk. 22. 43.

coveries previously of himself. So that, where these are given to any in a singular manner above what is common to the Saints, they may expect to be proportionably tried afterwards. Thus it was with *Paul*, who after he had been wrapt up into Heaven, found himself thrown down into a kind of Hell for a time; being, as he expresses himself, tormented with (*a*) *a thorn in the flesh, and with the buffettings of a Messenger of Satan.* And, tho' probably the Apostles case was in many things extraordinary, yet thus it has been with many of the Saints, in the general notion of it.

3. If again we consider this passage, in relation to the two glorified Prophets, we shall find some further light, as to God's purpose, in this Dispensation. For besides, that we must believe that this Embassy was committed to them, as a special Mark of Divine Favour, and a peculiar Honour put upon them, we are led in to consider the Congruity of the Divine Procedure in the choice of these Persons on this Occasion, as being both the greatest Men of the Old Dispensation that could be sent, and those that had the most eminent Relation to Christ, in their former Service to his ancient Church. It were indeed long, and almost endless, to say all that might be observed on this Occasion. Let a few hints therefore suffice at present.

Moses was that great Man of God, to whom the most High himself gave the Character and Designation of *Elohim*, or God; and to *Aaron* his Brother, that of Prophet under him. He was wonderfully preserv'd when a Child, and had an extraordinary Manifestation of God, in the burning Bush that was not consumed. Having then received Commission to deliver *Israel* out of *Egypt*, how conspicuously did God bear Witness to his Mission, by Signs and Wonders, before *Pharoah* and on the *Egyptians*; and afterwards before the *Israelites* in the Wilderness? It was by him that the People of God were delivered out of *Egypt*, the *Red Sea* divided, and their Ene-

(*a*) 2 Cor. 12. 7.

mies

mies deſtroyed. It was he that, under God, was their Lawgiver, their Governour and Preſerver; bringing Manna from Heaven, and making Water guſh out from the Rock. He faſted forty Days and Nights in the Mount. He ſaw God's Glory, in an extraordinary manner, paſs by before him. And at laſt, he had his Soul parted from his Body, to aſcend into Heaven, with that glorious Company that managed the Scene, and his Body buried Incognito by the ſame Agents. In all which, and many other particulars, how eminent a Type, as well as Servant, he was of Chriſt, I need not ſay.

Elias was alſo one of the greateſt Men that ever liv'd in the World, and ſecond, I think, to none but *Moſes*, under the Old Teſtament. (*a*) He ſtood up nobly for the Honour of the Theocraty, in a time of Univerſal Rebellion againſt it, and Apoſtacy from it, and puniſhed both *Ahab* and the whole Nation for the ſame, by a long and general Famine. And, when that Judgment had not brought either King or People to their Duty, he thought it not enough to aſſert his (*b*) Divine Miſſion and Commiſſion, by raiſing of the Dead, and other Miracles, but he took upon him to appear as the immediate Delegate of Chriſt the Supreme King of *Iſrael*, now that both King and Prieſt had abdicated and forfeited their being ſuch, by their Idolatry. Therefore having ſummoned all (*c*) *Iſrael*, and all their Idolatrous Prieſts together, with the King himſelf, to meet him upon Mount *Carmel*, he brings down fire from Heaven, and conſumes the Sacrifice, and deſtroys all the Prieſts of *Baal*, by an Exemplary Juſtice; and then puts an end to the Famine, by bringing down abundance of Rain from the Clouds: in all which, he acted as the Repreſentative and Commiſſioner of the *Shechinah*, both as King and High Prieſt. And afterwards he manifeſted his (*d*) Character and Power in like manner, by deſtroying two Captains of Fifties, with their whole Companies, by fire from Heaven, upon

(*a*) 1 King. 17. 1, &c. (*b*) Ibid. (*c*) Chap. 18. (*d*) 2 King. Chap. 1.

their presuming to talk Authoritatively to him from an Apostate King, and attempting to make him Prisoner; which was in them an Act of open Rebellion against the *Shechinah*, who was only King of *Israel* in the supreme and true sense, whose Viceroy *Elijah* was at this time, as *Moses* had been of Old: and therefore they are punished as Rebels and Traytors, even as *Corah*, *Dathan* and *Abiram*, had been of Old, in their opposing *Moses*. This great Man (*a*) is also remarkable in his fasting forty Days and Nights in the Wilderness, as *Moses* had done before, and as Christ did afterwards; where he was also honoured and rewarded, with an extraordinary Manifestation of God, who made his Glory pass before him, as he had done before *Moses* formerly. And at last, having constituted (*b*) *Elisha* to be his Successor, as *Moses* had done *Joshua*, he was carried up to Heaven, in a way altogether extraordinary, being the only Man that we read of that was ever translated thither, (*c*) without any separation of the Soul from the Body, excepting one of the *Antediluvians*, the great *Enoch*.

It was these two great Prophets therefore that were made choice of to come down from Heaven, and talk with Jesus concerning his Sufferings, and the design of them. So that here were met the great Giver of the Law, the great Restorer of it, and the great Accomplisher of the same, who was to keep it perfectly, and then abolish it, as to its Old form, in order to give out a New and Better Oeconomy, as being the Mediator of a better Covenant. Here therefore *Moses* consents to the Abolishing of his own Law, and *Elias* agrees with him, that it was as necessary now to pull it down, as it was to keep it up of Old; for it was one end of our Lord's Mission and Sufferings, (*d*) to *nail that hand-writing of Ritual Ordinances to his Cross*.

And seeing it was one great End of Christ's Death, that the *Mosaical* Law was to be finally Abolished, and a better Institution brought in; hence we see that these two Prophets, that were the greatest Persons under the Old

(*a*) 1 King. ch. 19. (*b*) Ibid. (*c*) 2 King. ch. 2. (*d*) Col. 2.14.

Dispensation,

Dispensation, and had done most for it, were of all others the most proper to be sent down upon this solemn Occasion: For if they gave their consent to the Abolishing the Old Law, it was the same as if the whole Jewish Church had done the same. So that it had not been so congruous, to have sent down any of the Saints that liv'd before this Subservient Law was given forth at Mount *Sinai*, such as were *Enoch*, *Noah* or *Abraham*; seeing, upon the Abolition of the Ceremonial Law, we were to be brought back again to the Covenant, as it had been in the days of *Abraham*, and those that preceded him, as the Apostle (*a*) argues, when he proves that we are not under the Law any more, but under the Promise made to *Abraham*. Only the *Ante-Mosaical* Covenant of the ancient Patriarchs is renewed now by Christ, and given out in a nobler Edition.

But, besides this, I find none but these two Prophets, that were ever honoured to represent the Person of the *Shechinah*, or that acted immediately as Christ's Embassadors: For, tho' all the Prophets were his Commissioners, yet we must remember there is a great difference between an ordinary Commissioner or Messenger, and one that is clothed with the Representative Character and Authority of his Master. And, as it appears from what I have said, that these great Men were thus dignified, so, as I have said but just now, I find not that any besides ever were so, at least in such a manner. Their immediate Successors did indeed come as near them as any afterwards; but yet neither did *Joshua* ever equal *Moses* in Dignity, nor *Elisha* his Master *Elijah*. It is indeed said of *Joshua*, that (*b*) *he was full of the Spirit of Wisdom*; but it is immediately added, that *there arose no Prophet in* Israel *like unto* Moses, *whom the Lord knew face to face*. And in like manner it is said of *Elisha*, that (*c*) *he had a double Portion of the Spirit of* Elijah, and that *the Spirit of* Elijah *rested upon him*. But, we

(*a*) See Gal. 3. 7, 8, 9, 13, 14, 17, *&c.* (*b*) Deut. 34. 9, 10. (*c*) 2 King. 2. 9, 10, 15.

are not to imagine that the meaning of this is, that he had double the Spirit by which *Elijah* acted, but that he had a double portion of that, in compariſon with the ordinary Prophets; for it was ever the belief of the Jewiſh and Chriſtian Church, that tho' *Eliſha* was perhaps the greateſt of the other Prophets, yet he was not ſo great as his Maſter in all reſpects, neither in his Acts, nor in his leaving the World. So that I do again ſay, that I find none of all the Prophets that acted as the Repreſentatives of the Perſon and Authority of the *Shechinah*, in ſuch a manner as *Moſes* and *Elias* did, until we come down to *John the Baptiſt*, who came in the Spirit and Power of *Elijah*.

But to return: Is it not delightful to think upon this wonderful Meeting of *Moſes*, *Elias* and our Saviour? Is it not pleaſant to view *Moſes* contemplating and diſcourſing with that great Prophet he had of Old told the *Iſraelites* of? When he ſaid, *(a) A Prophet ſhall the Lord God raiſe up to you, like unto me; him ſhall ye hear and obey: but take heed that ye reject him not, for if ye do ſo, know that he will not pardon ſuch vile rebellion, but will deſtroy your Nation for ſuch aggravated wickedneſs as this muſt needs be ſuppoſed to be.* And is it not pleaſant alſo, to contemplate the Prophet *Elijah* converſing with him, who had ſpoken with him of Old *in the ſtill and calm voice*, *in* Horeb, after that *the Thunder*, *Wind and Earthquake*, the Emblems of the *Moſaical* Diſpenſation, were over? In a word then, here was the Law and the Prophets, owning Chriſt to be the Meſſiah; *Moſes* himſelf, and the moſt Eminent of the Prophets that ſucceeded him, repreſenting the whole Body of the ancient Jewiſh Church, being ſent down from Heaven, as it were in their Name, to congratulate Chriſt, as the Seed of the Woman, and the true *Shilo*, who was to aboliſh, not only

(a) Deut. 18. 8, 15, 18.

Pagan

Pagan Idolatry and Superstition, but their old Typical Dispensation also, in order to send forth the Gospel thro' the World, for the good of poor lost Men.

And by the way, it may deserve some Consideration also, that we have here a Mirror of human Nature, under all Views, excepting that of Men in an Unconverted State, who could not be allowed to act any part in this Chorus; seeing it is designed as a Compend of the peculiar Kingdom of God, under the Government of his Son. Here then, we have Christ himself, and the Representatives of his ancient Church in the two great Prophets, and the Representatives also of his New Testament Dispensation, in the three eminent Apostles: Here is human Nature in its utmost Perfection, tho' in a state of Trial, in our Blessed Saviour, the Second *Adam*, together with Men Glorified, who were once Sinners; and Men Sanctified, tho' in a state of Imperfection. Here are the Representatives both of the Church Triumphant and Militant, of the Saints in Glory and on Earth; and here is the Head and Cement of both, (*a*) *Of whom the whole Family in Heaven and here below is named.* Here is *Moses*, who died indeed, but without Sickness, and was buried, but not by Men, with his new rais'd Body. Here is *Elias*, who died not, but was Translated. Here is Christ, who was to die, but not to see Corruption, as being to Raise himself by his own Power. And here are three Apostles that were to die and see Corruption, and not to have their Bodies raised until the last Day (unless we (*b*) suppose that there will be a Prior Resurrection of the eminent Witnesses and Martyrs of Christ, before the General one) tho' all of them were to die differently; two of them a violent Death, *viz. Peter* and *James*, and one of them a Natural Death, *viz. John. James* was to be Beheaded with the Sword, and *Peter* Crucified (if we may believe Ecclesiastical History) with his Head downward, which he is said to have desired, because he denied his Master. These two were to die before the

(*a*) Ephes. 3. 5. (*b*) See Rev. 20. 4, 5.

Destruction

Deſtruction of *Jeruſalem* and the full Erection of the *Gentile* Church. But *John* was to live until he ſaw both, and until he ſhould Seal and Compleat the Canon of the New Teſtament, and conſequently of the whole Bible.

But 4thly, We muſt conſider this Paſſage further, in relation to the Chriſtian Church in all ſucceeding Ages, that we may ſee the Advantage of it to our ſelves and all Chriſtians, according to the Deſign of its being inſerted into the Sacred Records by three of the Evangelical Hiſtorians; beſides its being mentioned by *Peter* (*a*), and alluded to by *John* (*b*), as we ſhall afterwards have occaſion to obſerve.

And here I do ſuppoſe we have ſome juſt Foundation to conclude, tho' I ſay not with equal degrees of Certainty, that the following Conſiderations may be naturally inferr'd and deduc'd from our Text and Context.

(1.) That this Diſpenſation of Providence was thus adjuſted, with deſign to ſatisfie us as to the Neceſſity of Chriſt's ſuffering.

I ſhall not run into the nice Controverſies here, which our Scholaſtic Divines have agitated with ſuch earneſtneſs formerly, *viz.* Whether Chriſt's ſuffering proceeded from a neceſſity ariſing from the Nature of God, as Juſt, or his *Juſtitia vindicativa*, his vindicating Juſtice, as they call it; or whether it was barely from his Will, as reckoning it convenient that this ſhould be, or *ex Hypotheſi Decreti*, from a ſuppoſition of his Determining this, as they love to ſpeak: For either of theſe Opinions tend exceedingly to illuſtrate the Glory of God's love to Mankind, tho' in very different Reſpects: For if the *firſt* be true, it ſhews us the wonderfulneſs of God's pitying and condeſcending Love; that rather than we ſhould periſh, Chriſt ſhould ſuffer, there being no other way to ſave us. And if the *Second* be true, it ſhews us the reſpect that God has put upon our Race and Nature, that tho' he could have ſav'd us another way, by Prerogative; yet he would take

(*a*) 2 Pet. 1. 17, 18. (*b*) John 1. 14. *and* 1ſt *Epiſt.* 4. 12, 14. *and* Chap. 3. 20, 21.

the

the way that should endear himself to us the most remarkably, seeing his parting with his Son, in this case, was the most wonderful and magnificent way of saving us.

However I cannot but think it to be, at least, highly probable, that there was an absolute Necessity that Christ should suffer; otherwise it is hardly conceivable that God would have so strangely abased his Son to honour our Race only. For, upon the supposition of the second Opinion, this was all the end of Christ's Sufferings and Death, and not to save us properly; seeing Salvation could have been obtained without this, had God so pleased. This therefore, I confess, is too Metaphysical to me to appear solid; especially when I consider, that God cannot be said to act with indifferency in cases which are not in themselves indifferent, but are founded upon the Essential and Eternal discrimination between Good and Evil, which necessarily results from his own Essential Attributes, and consequently his Nature it self. And what else can we reckon the Foundation of the Difference between Loving and Hating him, Obeying him or Rebelling against him? And consequently can we suppose Sin under the Consideration simply of a Debt, in reference to God as a Creditor only? When it is plain God doth ever represent it with a reference to himself, as an Affront put upon his Majesty, the very Nature of it being that which the Apostle *John* speaks of, when he defines ἁμαρτία *Sin* (*a*), to be ἀνομία, *a Transgression of the Law*, as our Version renders it; or as we may say, *a lawless Law-breaking Act*, *i. e.* such an Act whereby the Law is violated, and the Authority injoyning it affronted.

But, whatever Men's thoughts may be, as to this, one way or another, one thing I am sure all sober Christians will acquiesce in, that there was some sort of Necessity for Christ's sufferings; seeing he says as much himself, and that with a great deal of Pathos and Force, to the

(*a*) 1 John 3. 4.

Two

Two Diſciples that were going to *Emaus*: (*a*) O Fools, ſays he, *and ſlow of Heart, to believe all that the Prophets have ſpoken! Ought not Chriſt to have ſuffered theſe things, and ſo to enter into his Glory.*

(2.) God deſigned, as I humbly conceive, to give his Church, in this Repreſentation, ſome Informative and Illuminative View of Himſelf and his Glory, by repreſenting as much of the ſupream and higheſt Myſtery of the Divine Nature and Perſons as could be, or at leaſt was fit to be communicated, at this Time, to the Eyes and Ears of the Apoſtles, who were here preſent.

For, as all Things concurr'd to convince them of God's Preſence at this Time, in a peculiar Manner, of which no doubt they had very extraordinary Impreſſions upon their Minds, if we may judge of this from all thoſe Things we obſerved before: So there ſeems to be ſomething here that lays a very obſervable Foundation of a Plurality of Perſons in the God-head, and even of a Trinity upon a nearer and cloſer View. At Chriſt's Baptiſm (*b*), as all Expoſitors obſerve, there was ſomething Emblematical of all the Three Perſons, tho' the Father's ſpecial Preſence was known by no Viſible Sign, but by an Audible only: Whereas the Holy Spirit was ſeen under the Hieroglyphick of a Dove, that lighted upon Chriſt. And here we have the ſame Repreſentation, as to the Main of it: For here Chriſt is owned to be the Son of God, by the Father himſelf; and conſequently here doth the Father own himſelf to be preſent in a peculiar Manner. And as for the Holy Spirit, tho' he does not appear under any viſible Emblem as before, yet his Preſence is viſible in the Effect, in managing the whole Scene, in the Glory that ſhone upon Chriſt, (which ſurely was the Privilege of no created Angel to form) but eſpecially as to his influencing the Three Apoſtles immediately to know *Moſes* and *Elias*, whom elſe it had been impoſſible to have known under their proper Name and Cha-

(*a*) Luke 24. 25, 26. (*b*) Mat. 3. 16, 17.

racter;

racter; eſpecially ſeeing they appeared in Glory, in the ſame manner as Angels uſed to do. But if it be asked, Why did not the Holy Spirit appear as formerly, under the Emblem of a Dove, or as afterwards under the Hieroglyphick of Cloven Tongues of Fire? I give this Anſwer, which will be, I hope, ſatisfactory to all. The Holy Spirit never appeared under any other Emblem but theſe two I have juſt now mentioned. The Deſign of the firſt, was, no doubt, to confirm Chriſt's Miſſion, and to repreſent the Nature of his Goſpel and Kingdom, which was to be Harmleſs and Innocent, as he himſelf was. And ſeeing this related to Chriſt himſelf, as Initiatory and Introductory of him unto his publick Work and Service, it was not proper to repeat it again. But, as for the other Emblematical Repreſentation of the Holy Spirit, which repreſented the diſſeminating of the Goſpel amongſt all Nations, and its publication in all Tongues and Languages: This was as often repeated as was convenient to aſcertain the Truth of Chriſt's glorified State in Heaven, until Chriſtianity came to be rooted and ſettled among Men. Therefore, as this was given moſt illuſtriouſly at firſt (*a*), upon the Day of Pentecoſt, to the Aſtoniſhment of all the Multitude that were gathered together at *Jeruſalem*, and to the Converſion of Three Thouſand of them: So we find frequent mention of it afterwards upon the Proſelyting and Baptizing of others; as particularly (*b*) upon *Cornelius* and his Friends. Now it was no way congruous, that any thing Emblematical of the Effuſion of the Spirit, ſhould be poured out upon the Apoſtles before Chriſt's Aſcenſion. For, as *John* obſerves (*c*), *The Holy Ghoſt was not yet given, viz.* during the State of Chriſt's Humiliation and being on Earth, *becauſe that Jeſus was not yet glorified.* And our Saviour himſelf did therefore tell his Apoſtles, that while he was on Earth, the Holy Spirit could not be ſent down. *I tell you the Truth*, ſays he (*d*), *that it is expedient for you*

(*a*) Acts 2. 1, 2, 3, 4, *&c.* (*b*) Acts 10. 44, 45. *and* Chap. 11. 15, 17. (*c*) John 7. 39. (*d*) John 16. 7.

that

that I go away: For if I go not away, the Comforter will not come unto you; but if I depart I will send him to you. So that it is easy from hence to conclude, that the Holy Spirit could not appear in the Transfiguration, under any such visible Emblem, as after his Ascension. And, neither was it proper he should appear under a Dove-like Image, both upon the Account of the Reason already assigned, and because the Words of our Text were not spoken to Christ, as after his Baptism, but of him to the Apostles, who were not now, but afterwards to have the Holy Spirit to descend upon them, in the manner I have already mentioned. But however, tho' the Spirit did not descend at this Time, under any visible Hieroglyphick, yet as we are sure he was undivided from the other Glorious Persons of the Deity, whose Works *ad extra*, or external Acts, are indivisible, as the Schools speak: So we may observe his special Presence, as I observed before in his inlightning the Apostles to know *Moses* and *Elias*.

So that here we are led in to behold, if I may be allowed so to speak, a Threefold Three, or Three Ternaries of Witnesses. 1. The most wonderful Primary and Superlatively eminent Ternary or Trinity of the Blessed Persons of the Adorable Godhead. Lo! here, the Father speaking, the Son appearing as the *Shechinah*, (of which more hereafter) and the Holy Spirit Acting and Managing all. 2. We have here a Secondary Ternary of Glorious Witnesses, *viz.* Jesus Christ himself as Man and the great Prophet and Lawgiver, who had been the Expectation and Desire of all the Ancient Church, and Prophesied of so much by *Jacob*, *Moses*, and others. And lo! here, *Moses* and *Elias* appear with him; those Ancient and most Eminent Prophets, who had been the most considerable Types of him and his most faithful Servants under the Old Dispensation. And then 3. We have yet another and Inferior Ternary of Witnesses, *viz.* The Three chief Apostles. I call these Inferior, not only with respect to Christ as Man, but with a Reference to *Moses* and *Elias* also, because they were yet in a Militant State, which the Two Prophets were above. Otherwise, if

if we compare the Apostles with these Prophets, in regard of their Office, we must allow them to be superior in Dignity and Honour to all the Patriarchs and Prophets that ever were, *Moses* himself and *Elias* not excepted. For our Lord assures us (*a*), that *John the Baptist* was greater than any Prophet, and indeed the greatest Man that ever had been Born; because he was honoured to be the immediate Fore-runner of the *Messiah*. But he adds immediately, that the least of his Apostles and Disciples, who were to be honoured with the express Character of his Ambassadors, to act by immediate Commission from him, and so were to represent his Person and Authority to Men, in some sort, that I say the least of those who were to lay the Foundation of the New Testament Kingdom, was greater than even *John* himself; and consequently considerably greater, as to Honour and Happiness that way, than *Moses* and *Elias* had been. For they not only were Blessed above them (*b*), in seeing and hearing the Things, which they had desired and long'd for in their Day; but they were honoured also to be the principal Instruments in carrying on the Design of that better Covenant, which, as *Paul* says (*c*), God had provided for us, that they without us should not be made perfect.

(3.) God did not only design to give his People some View of his own Glory, by this Representation, but to lay a Foundation also for their conceiving aright of the State of the Saints departed. There are therefore several Things which we may observe or suppose under this Head.

1. That the Saints, who once liv'd in this World, and who have now left it, or are, according to our Dialect, Dead; that I say they are neither Annihilated nor in a sleepy and unactive State. It is true, that had we no other Foundation for this Conclusion, but the Account of *Moses* and *Elias* here, our supposition would appear something Precarious; because it might, in that case, be

(*a*) Mat. 11. 9, 11. (*b*) Mat. 13. 17. (*c*) Heb. 11. 40.

supposed,

ſuppoſed, that this was a peculiar Privilege granted to *Moſes*: For, as to *Elias*, the caſe was ſingular as to him, together with *Enoch*, in being Tranſlated, that he ſhould not ſee Death. But yet it would be hard to think, that theſe Two Men ſhould be ſo ſingularly privileg'd above *Abraham*, *Job*, *Samuel*, *Peter*, *John* and *Paul*, and the reſt of the Saints, if all theſe ſhould be ſuppoſed to remain in an unactive and unthinking State, as ſome imagine, while Two Men alone ſhould be ſerving and enjoying God, as Companions of the Angels. But we are ſure, that God is not the God of the Dead, but of the Living. And I ſhall never believe that *Paul* was under a Spirit of Deluſion, when he long'd to be out of the Body, that he might injoy Chriſt; or that he was ſo craz'd in his Underſtanding, as to prefer, as beſt of all, the State of a Clod to that of Activity for Chriſt here; upon the ſuppoſition of his being capable to ſpeak ſo improperly, as to mean no more by *being with Chriſt*, than a bare ſleepy Reſt in the Grave among the Worms.

2. We may obſerve here, that as the Soul is Immortal, ſo it is highly probable that it is clothed with ſome Body or Vehicle, when it leaves its Earthly Habitation. For, ſuppoſing that the Soul is indeed a pure Spirit, abſtracted from all Matter, even the moſt refined; and ſuppoſing there were no Souls in a State of Bliſs, clothed with real Bodies, but *Enoch* and *Elias*, it will not be eaſy to imagine how theſe two ſhould Converſe with the reſt of the Bleſſed with Eaſe, Pleaſure and Familiarity; unleſs we ſuppoſe them to have ſome Body, in, and by which they Act, which may ſerve as an equivalent to the ſame Purpoſes that the true Bodies of theſe Prophets do. It ſeems to me, to be the Prerogative of the Infinitely Perfect Being, as to be a Spirit in the moſt proper and perfect Senſe; ſo likewiſe to know the Thoughts of his Creatures intuitively, and to Converſe with them, and Govern them by the mere Act of his Will, in the ſame manner as he Created them out of Nothing. But I cannot conceive that any Created Spirit has the like Power: So that if a ſeparate Soul, or any Finite Spirit, were

were to Converse with me, he must, according to my Apprehension, impress or touch the material Organs of my Brain. And how this can be done by what is not Material, I confess my self utterly at a loss to conceive; so that I must suppose him to be clothed, for that Time at least with something Material, in order to effect this; unless we suppose constant Miracles to be wrought in this Case. I know it may be said, that the same Difficulty occurs, as to the Union of our Souls and Bodies. But then this is upon the supposition that our Souls are pure Spirits, and so of the same Species with God himself, in as far as both come under the same Generical Notion of Pure Spirits, or perfectly Incorporeal; which I must acknowledge is very difficult for me to conceive. For tho' I am necessarily obliged to believe God to be altogether abstracted, yea infinitely removed from Matter; because, when I reason from the Notion of Perfection, I must allow that I cannot conceive of Matter without thinking of what involves something of Imperfection more or less, which Extension it self supposes; and therefore cannot conceive God to be such: Yet when I apply this to our own Souls, I see no necessity of raising them to the like Elevation, especially when thus I must equalize them, in one respect, to the Divine Nature. Besides, I must own, that it is unaccountable to me, upon the Supposition of our Souls being purely Spiritual, that they can form no Idea of what is no way Material. For it is very strange that the Act should not bear some proportion to the Nature of which it is an Act; seeing in all other Respects the Act seems to rise to the Elevation of the Nature acting, tho' it can rise no higher. But whatever be in this, we find that in *Justin Martyr*'s Times, the stress of the Souls Immortality was not laid upon the Philosophical Notion of its Immateriality; at least it was no part of the Creed either of him, or that * Apostolical Man, who

* Just. Mart. Dial. cum Tryphone Judeo, *Pag.* 223. *Edit.* Paris. D. Μόνος γὰρ ἀγένητος καὶ ἄφθαρτος ὁ Θεὸς, καὶ διὰ τοῦτο Θεός ἐστι, &c. *Do you think (says that Apostolical Christian) that Souls, and other Things created are, as* Plato *seems to hint, Immortal,* (i. e. *in their own Nature*)

was the Inſtrument of his Converſion. And indeed I cannot ſee, we can yet found it upon that Baſis, (ſeeing God may annihilate created Spirits, as well as Bodies, both of them depending equally upon his conſervative Efflux;) but upon the Juſtice of God and his Revelation. For if from hence we believe the Immortality of the Soul, all the Ends of Religion, as to this Matter, are ſecured and reached, as much as if we believed its omnimodous Spirituality, without being intangled with the Difficulties that this Philoſophical Notion muſt be ſuppoſed to bring us under.

But, let theſe Things be received or rejected as Men pleaſe, and to return to what I have digreſſed from: I do ſuppoſe it, as highly probable at leaſt, upon the Suppoſition of the Soul's being either a pure Spirit, as ſome will have it, or ſomething analagous to it, (as to all the Properties aſcribed to created Spirits) as I imagine; that Souls ſeparated from our groſs Bodies, muſt have ſome material Body or Vehicle, in order to converſe with thoſe that carried their Bodies along with them to Heaven. We find in Scripture, that whenever Angels had any ſolemn Meſſage to deliver to Men, they appeared in a Body. So did they that appeared to the ancient Patriarchs and Prophets: one of whom was even felt by *Jacob*, when he wreſtled with him. And thus alſo did

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No, perſwade your ſelf, that all thoſe Things that ever were, excepting God himſelf, or are to be, are all of them obnoxious to Abolition, and may come to ceaſe to Exiſt. For God only is Uncreated and (*in his Nature*) Immortal; and this is his Eſſential Property, as he is God. *But all other Things are Created, and therefore (according to their Nature) lyable to Diſſolution, &c. I might ſhew, at large, by Citations from the Fathers, that what I have ſaid here, is nothing new, but was agreeable to the Creed of the Primitive Church. But I ſhall content my ſelf, by aſſuring the Reader, that I deſign to ſay no more on this Head, than what I find hinted by a Modern, whom I ſuppoſe none will accuſe as a Novaturient; I mean the Learned and Pious Dr.* Ameſius, *in his* Medulla Theol. Lib. 1. Cap. 4. Th. 34. *who gives this Account of God's Spirituality.* Dicitur Spiritus. 1. Negativè; Quia non eſt Corpus. 2. Analogicè; Vel per ſimilitudinem quandam; quia in Spiritualibus Subſtantiis perfectiones multæ ſunt, quæ Naturam Divinam magis adumbrant, quam corporeum quicquam poteſt.

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the Angels appear to Chriſt himſelf, to *Mary*, and the Sheperds and others. And there ſeems to be ſomething of this kind inſinuated, with reſpect to ſeparate Souls by the Apoſtle, (*a*) when he ſays, that he and his fellow Chriſtians did groan earneſtly for their Heavenly Body, which they were to take poſſeſſion of upon the Diſſolution of their earthly one; which he calls the Heavenly Houſe the Soul was to inhabit, as it did then the Earthly Houſe of this Tabernacle, which was to be taken down. For he aſſures us, that he did not groan, with a bare deſire to be uncloathed, by putting off this Body, but with an expectation to be cloathed with a better Houſe, that Mortality might be ſwallowed up of Life. And, that this was not meant of the Reſurrection immediately, is plain from what follows, when he tells us; that while we are at home in the Body we are abſent from the Lord, but that when we go from the Body we go where he is, to be preſent with him. But to return to the Inſtance before us; it is plain that *Moſes* appears in as real a Body here as *Elias* does; and yet we know that his Body was not tranſlated to Heaven when his Soul was, if we may believe the plain words of Scripture, (*b*) which aſſure us, *that he was buried in a Valley in the Land of* Moab *over-againſt* Beth Peor. If then his former Body was not raiſed, he had another, in order to be capacitated to appear to and converſe with thoſe that were imbodied. Or, if this former Body was raiſed, ſtill it ſhews that there was a reaſon for his being cloathed with a real Body, in order to converſe with *Elias*, and to be hear'd by the Apoſtles. And indeed I muſt own that I am of the Opinion, that *Moſes* was priviledg'd with a peculiar Reſurrection of his Body either upon this Occaſion, or formerly, and perhaps not long after his Death. For it ſeems conſonant to the Deſign of the Transfiguration, that the very ſame *Moſes*, the ſame intire and compleat *Moſes*, that gave the Law, ſhould be preſent here to give his Conſent to the Aboliſhing thereof, by the

(*a*) 2 Cor. 5. 1, 2, 3, 4, 6, 8. (*b*) Deut. 34. 5, 6.

ſame Bodily Organs, by which he had publiſhed it, and given the Sanction to it; as well as it was proper that *Elias* ſhould really appear with that Body, in which he had acted ſo zealouſly in Defence of the ſame Law.

And now, that I have mentioned the Reſurrection of *Moſes*, I think it deſerves ſpecial Conſideration, that the *Jews* have had all along a Tradition of this very thing. *Philo* ſays, *De Sacr. Abel & Cain, p.* 102. C. that he was *Tranſlated*, by the Authority and Command of the *Logos*, who is the Original Cauſe of all Things; and yet he aſſerts elſewhere, *viz. De Vita Moſis, lib.* 3. *p.* 538. *D.* that he died and was buried, but in an extraordinary manner, *viz. Not by Men, but by Angels.* But, beſides this, the *Jews* have a Tradition, that *Michael* the Arch-Angel was made uſe of, to raiſe the Body of *Moſes*, and that in doing this he was oppoſed by *Samael* the Prince of Devils, which occaſioned a Diſpute between them. See *Lib. de Morte Moſis, p.* 161, &c. and *Oecum in Jud. v.* 9. pretends to give us one of the Devils Arguments againſt this ſpecial Reſurrection and Tranſlation of *Moſes, viz.* becauſe he had killed the *Egyptian*, mentioned *Exodus* 2. 11, 12. I ſhould not much regard this Tradition, were it not that I think it is plain, that the Apoſtle *Jude* referrs to it, *v.* 9. when he tells us, *That* Michael *the Arch-Angel did contend with the Devil about the Body of* Moſes, *but durſt not bring a railing Accuſation againſt him, but contented himſelf to ſay, the Lord rebuke thee.* For I do think, with Dr. *Whitby*, that this is what the Apoſtle referrs to, and that therefore we are to take *the Body of* Moſes literally, and not figuratively for the Law of *Moſes*, as ſome do. For the Apoſtle's words ſeem not to relate in the leaſt, to the Paſſage, *Zech.* 3. 1. in which there is no mention either of *Michael* or of *Moſes* his Body, Death or Reſurrection. And, as for the Paſſage, 2 *Macc.* 15. 12. it is not in the leaſt Parallel; for *Onias* cannot be ſuppoſed to pray for the Body of the Law, but for the Body of the Jewiſh Nation. I only differ from the Doctor, who

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ſeems to ſuppoſe, that *Moſes* did not die, but was tranſlated, as *Enoch* and *Elias* were. Whereas, to me it is certain, that *Moſes* did not only Die, but was Buried alſo; for both are equally aſſerted in Scripture: See not only *Deut.* 34. 5, 6, 7. but *Exod.* 10. 28. *Deut.* 31. 14. and *Chap.* 32. 48, 49, 50, 51. But as from theſe places it is plain, that *Moſes* died, and from the latter, that he died as really as *Aaron* did: So I make no Queſtion, from what I have already hinted, that he was Raiſed again. And I believe that this was the *Arcanum*, the ſecret Reaſon, why God buried his Body in a Place which was never to be known. How it came afterwards to be a Tradition, that *Moſes* was raiſed from the Dead, I know not. But it may be highly probable, that ſome of the Eminent Prophets that followed, and perhaps *Joſhua* himſelf might have this revealed to them: Nay *Joſhua* might perhaps be intruſted with this Secret from *Moſes* himſelf. As for the Time that *Moſes* his Body lay in the Grave, before it was Raiſed again, we can pretend to ſay nothing particularly. Only I may venture to ſuppoſe this, as more than probable, that *Moſes* his Body lay longer in the Grave than Chriſt's; becauſe it was proper that he ſhould be longer held Captive by Death than his Maſter. If I may be allowed to Conjecture further, as to the Time from *Moſes* his Death to his Reſurrection, I think, it may be ſuppoſed to have been juſt 30 Days, or a Month. The reaſon of this gueſs is, That the *Iſraelites* did Mourn for him ſo long and no longer, *Deut.* 34. 8. Immediately after which Account, it is added, *Ver.* 9. *And* Joſhua, *the Son of* Nun, *was full of the Spirit of Wiſdom*; *for* Moſes *had laid his Hands upon him*; *and the Children of* Iſrael *hearkned unto him*, &c. Which ſeems plainly to inſinuate, not only that *Joſhua* order'd the Number of the Days of Mourning, but that he did ſo by a Spirit of Wiſdom, to mark out ſome ſecret Reaſon that was not proper to be made publick to all. And were there not ſome ſuch Reaſon ſuppoſable, that mov'd *Joſhua* to give Order for a 30 Days Mourning only; I can hardly think that he would have order'd a ſhorter

Time for the great *Moſes*, his dear Maſter, than ev'n the *Egyptians* themſelves ſet apart to Mourn for *Jacob*, which was no leſs than 70 Days, or two Months and an half, *Gen.* 50. 3. *Joſeph* and his Brethren exceeding this number of Days, by adding 7 Days more, or a Week to the 70 Days, that they had Mourned for *Jacob*, in common with the *Egyptians*, as we ſee *Gen.* 50. 10. When therefore I conſider theſe things, I cannot but think that *Joſhua* had ſome peculiar Reaſon for ordering a Month or 30 Days only, to be the Time of Mourning for *Moſes*. And I am very inclinable to think, that this was the Reaſon, that he knew, that after that Time *Moſes* was to be Raiſed from the Dead; and that therefore a longer Mourning was very improper. And tho' *Joſhua* did not think fit to make this Reaſon publick, yet he might diſcover it perhaps to ſome, or all the Elders of *Iſrael*, as a Secret. And from this, for any thing we know, might ſpring that Tradition which the Spirit of God has been pleaſed ſince, by the Pen of the Apoſtle *Jude*, to convey the Notice of to the Church.

3. But however theſe things be, (which I do not aſſert Poſitively or Dogmatically, but propoſe as probable only) I cannot but ſuppoſe that this Account of the Appearing of *Moſes* and *Elias* does lay ſome juſt Foundation for our forming an Idea of what the Bodies of the Saints, at the Reſurrection may be ſuppoſed to be. For we are told, (*a*) that *our vile Body*, or *the Body of our Humiliation*, or Depraved and Low State (τὸ σῶμα τῆς ταπεινώσεως ἡμῶν) *ſhall then be faſhioned like unto Chriſt's glorious Body*. It is now ſubject to Diſtempers, Pains, Paſſions, Sorrows, and Diſſolution, and Corruption at length. But it is to be Raiſed to a State of greater Perfection afterward: So that tho' *it be ſown in Corruption* (*b*), as a frail, mortal Thing, obnoxious to Putrefaction: Yet *it is to be raiſed in Incorruption*, not ſubject to theſe any more. And tho' *it is ſown in Diſhonour*, as a vile, rotten, corrupted Maſs, and *in Weakneſs*, as that which was languid and

(*a*) Phil. 3. 21. (*b*) 1 Cor. 15. 42, 43, 44.

decayed,

decay'd, by Labour, Grief, Age, or wasting Distempers; Yet it is *to be raised in Glory*, free from all Defect, Mutilation, Deformity, or ghastly or unpleasant Appearance, *and in Power*, so as to be active, strong and sprightly, without being liable to Discouragement, Molestation, Reluctancy, or Weariness. And tho' likewise *it is sown a Natural Body*, or Animal One, which wanted the Supplies of Meat, Drink, Sleep and Clothing, in order to its support: Yet *it is to be raised a Spiritual Body*, in such sort as to be a fit Companion and Vehicle unto the glorified Soul that shall for ever inhabit it, seeing it must then be supposed to be refined and brought nearer to the Nature of the Soul than formerly, as being free from Dulness, Languor and Ponderosity, and standing in no need of the outward Conveniencies of this Animal Life. Now if our Bodies are to be fashioned like unto the Glorious Body of Christ: Lo, here we have a View of the Body as glorified, both in what is said of Christ's being Transfigured, and in the Account of the Glory wherein *Moses* and *Elias* did also appear. If *Moses*'s Face did shine so bright of Old, when he came down from the Mount from conversing with the *Shechinah*, to act as Vice-Roy under him to the *Israelites*, that he was obliged to cover his Face with a Veil when he spake with them; We may be assured that the Saints will shine as gloriously in Heaven, if not much more so. It is said here, that our Saviour's Face did shine as the Sun: And he himself assures us (*a*) that ours shall do so too, at the great Day. And oh! how glorious an Appearance will be then, when the Righteous shall shine forth as so many Stars or Suns in the Firmament of the Higher Heaven, with the Light and Rays communicated to them from the Great and Eternal Son of Righteousness.

4. And this we cannot but observe from this Passage, that the Saints Departed do converse together and understand one another in the other World, at least in that of Glory and Bliss. For were it not so, they would be de-

(*a*) Matth. 13. 43.

prived of one considerable part of Felicity; Man being made for Communication and Society. But this is a thing that I need not insist upon, seeing no Person can in reason make any Question of it, so far as I can imagine or foresee. For tho' the Way and Manner of this may be perhaps obscure and dark to us, yet the Thing it self cannot be denied, unless we suppose either that our Converse with the glorious Prophets and Apostles above is not at all desirable, or that tho' it be, we shall be debarred from it Above, and so want one Thing that is truly Desirable, and consequently makes up a part of our Bliss, at least a Secundary one. I know not what Metaphysical or Abstract Notions some Men run upon here, as if we were so to be wrapt up in the Contemplation and Enjoyment of God, and to be ever in such an Ecstatical Disposition, as not to think of any thing else. But I am sure the Scripture speaks to us in a more intelligible and rational manner, when it represents the Blessed above praising God and Christ, *for delivering them out of all Tribulation and Misery*, and tells us, That *we shall sit down with* Abraham, *and the other Patriachs in the Kingdom of Glory*. And do we not see *Moses* and *Elias* talking with Christ and with one another, tho' they were in Glory at this Time as much as ever they were before, seeing they carried their Heaven along with them, and may be supposed to have had their Glory increased, upon the Occasion of this honourable Errand and Converse, especially considering the peculiar Presence of God the Father, who manifested Himself at this Time in so singular a manner, even to the Apostles, and therefore surely much more to them? Nay, I make no question, but the Blessed above do as far exceed us in velocity of Thought, rapidity of Expression and quickness of Apprehension, as they are in all other respects superior to us in Capacity, Ability and Felicity. For the most refined Languages here on Earth are Imperfect to such a Degree, that the greatest Masters of them labour frequently under great Difficulties, as to their expressing themselves; especially in abstract Speculations, in order to convey to others the same Ideas

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and Images of Things which they themſelves are appriz'd of. And this has given birth to the *Quiddities* and *Hocceities* and other Gibberiſh of the Schools, upon the Account of the Penury and Defect of proper Expreſſions, which the Authors found themſelves ſtraitned by. Nay, upon this very Account we find the Spirit of God himſelf in the Scriptures ſpeaking to us in figurative Words ſo frequently, leaving our Reaſon to ballance the want of proper Expreſſions, by an impartial Conſideration of the Nature of the Things ſpoken of, after we have ſtript them of their Metaphors. But ſure the Celeſtial Language of the Saints and Angels in Heaven muſt be more proper, more expreſſive, and every way of an higher Elevation than any thing that comes under that Name, can be ſuppoſed to be here upon Earth, whatever imaginary Excellency every Nation is apt to aſcribe to its own Dialect, above others. For I may juſtly ſay, with a great Engliſh Poet (*a*),

This wretched Inn, where we ſcarce ſtay to Bait,
We call our Dwelling-Place,
We call one Step a Race.
But Angels in their full enlight'ned State,
Angels who Live, and know what it's to be,
Who all the Nonſenſe of our Language ſee,
Who ſpeak Things, and our Words, their ill-drawn (Pictures ſcorn,
When we by a fooliſh Figure ſay,
Behold an old Man Dead, then they
Speak properly, and cry, Behold a Man Child's Born.

5. We learn likewiſe from hence, that the Members of the Church-Triumphant are not ſo ſwallowed up, either with their Enjoyment of one another, or even of God himſelf, as to be altogether Ignorant of, or Unconcerned with the Trials and Conflicts of their Brethren and Friends below. For why ſhould we imagin

(*a*) *See* Cowley's *Pindariques.*

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the Felicity of the Saints in the Enjoyment of God, to consist in one continued Ecstatical Rapture, when we find that the greatest Angels (who certainly must be supposed to injoy God at least as much as they) are not so swallowed up this way, but that they find Time and Leisure (a) *to look and inquire into the Dispensations of Divine Providence, with respect to the World and Church.* And therefore we are told (b), *that the manifold Wisdom of God is now made known, (i. e.* more distinctly than before) *to the Principalities and Powers in Heavenly Places, by the Church, (i. e.* by the Things done for and in the Church). Therefore when the *Jewish* Church is brought in, saying, (c) *Doubtless thou art our Father, tho' Abraham be ignorant of us, and* Israel *acknowledge us not; thou, O Lord, art our Father and our Redeemer, whose Name is Everlasting:* I say, when we hear these words, the Scope and Connexion may easily satisfy us, that it is not the Design of the Prophet to deny all knowledge of Things here to the Saints departed, but only to shew that they had no ground to expect Help or Assistance from them. So that the meaning is this plainly: "O "Lord, we trust to none but thy Blessed Self for Help "and Relief. Doubtless thou only art our Father to "Save and Deliver: For as for *Abraham* and *Jacob*, "they are Dead, and we have no Ground to expect any "Thing from them, who are now no more in this World "to mind human Affairs as of Old; but thou art our "Father still and Redeemer, and thy Name is everlasting "and perpetually the same; *i. e.* thou art the ever-"living and powerful God, who art as able to save us "now as before in the Days of *Moses*, of which the "Prophet had been speaking in the preceeding Verses. For my own part, I form to my self a quite other Idea of the Saints Felicity, than that of a perpetual Ecstasie in the admiration of God. For I rather think that the Vision and Fruition of God in Heaven is such, that the Blessed there are rendered more Capacious and Susceptive

(a) 1 Pet. 1. 12. (b) Ephes. 3. 10. (c) Isa. 63. 16.

of attending unto other Objects, upon that Account; and that therefore (a) *in God's Light we shall see Light*, with respect to other things. For if it be thus with the Angels, why not with the Saints also? The Account we have of the Rich Man and *Lazarus*, as to their State after Death, seems plainly to suppose what I now plead for. For tho' it be a Parable, yet it must have Truth for its bottom: Which will be hard to be found, if we believe the Blessed and Miserable to be so swallowed up, the one with Glory and the other with Misery, as to be capable of no other Sense of other Things or Reflection upon them. And surely this must be supposed, in the (b) *Prophetical Representation of the Souls of the Martyrs under the Altar*, when they are said *to pray for Vengeance upon the wicked Persecutors of the Church*: Otherwise we have nothing that can be laid down as a proper Substratum or Foundation of that part of the Apocalyptical Scheme. I shall take no Notice here of *Samuel*'s appearing to *Saul* (c), and foretelling his Death, because of the Controversy about it. Tho' it is evident from an eminent Apocryphal Book (d), that it was the common Belief of the *Jewish* Church, at least at that Time, that it was indeed the true *Samuel* that appeared to *Saul*. From whence this at least is gained, that it was not looked upon of Old, as Incongruous or Inconceivable to believe that the Saints departed might, upon certain Occasions, be imployed about the Concerns of the Church: Which is the more considerable, if it be considered, that the Ancient Christian Church seems to have been universally of this Opinion. And therefore not to mention other things, we find (e) *Justin Martyr*, (f) *Origen*, and (g) *Anastasius Antiochenus*, and others, agreeing with the Author of the Book of *Ecclesiasticus*, that the true *Samuel* did appear to *Saul*. But tho' there should be nothing at all in this Passage to our purpose, nor indeed any where else, yet our Text and Context is such

(a) Psal. 36. 9. (b) Rev. 6. 9, 10. (c) 1 Sam. 28. 14, 15, &c. (d) Eccles. 46. 23. (e) In Dialog. cum Tryph. (f) Comment. in 1 Sam. 28. (g) In Ὁσιηγῆ, Quest. 112.

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an Evidence, as is ſufficient of it ſelf, to our purpoſe, without any thing elſe. And indeed, it were ſtrange if the Saints in Glory ſhould be ſuppoſed to be wholly ignorant of what is done upon Earth, while the Angels are perpetually imployed in the Affairs of this World, and going to and returning from it to Heaven inceſſantly, according to the Repreſentation which *Jacob* (*a*) had of this Matter in his Viſion of the Ladder, on which the Angels were aſcending and deſcending, according to the Order of *Jehovah* who ſtood above it. Is it not upon the ſuppoſition of this, as well as from other conſiderations, that the Goſpel Diſpenſation is ſo frequently called the Kingdom of Heaven? That (*b*) *the Church above and below is* ſpoken of *as compoſing one Family?* And that we are ſaid, under the Goſpel, (*c*) to *be come to the Heavenly* Jeruſalem, *and to the Aſſembly of Angels and Spirits of juſt Men made perfect, who have their abode there?*

6. Nay, further, may we not conclude from hence, that the Saints departed, may be ſo far concerned with the ſtate of the World and Church below, as to be ſent down upon Errands hither, at ſome times, as well as other Spirits; eſpecially ſeeing their relation to Men is cloſer than theirs, and conſequently their concern for our welfare, at leaſt, equal to theirs? Nay, one would be ready to conclude, that the ſympathy of Saints departed with thoſe yet on Earth, muſt be greater than that of other bleſſed Spirits, if we may conclude any thing from the Subſtratum and Baſis of the Apoſtle's reaſoning, with reſpect to one end of Chriſt's aſſuming an Humane Body, when he ſays, (*d*) *That in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Prieſt, in things pertaining to God, to make reconciliation for the ſins of the People: For in that he hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* I have therefore been ready to think, that they who are equal with the Angels,

(*a*) Gen. 28. 12, 13. (*b*) Eph. 3. 15. (*c*) Heb. 12. 22, 23. (*d*) Heb. 2. 17, 18.

and

and indeed, in ſome ſort, Angels themſelves, as being their Fellows and Companions, ſerving the ſame King, and being imployed in the ſame work, and for the ſame purpoſes: I ſay, I have been ready to think, that they may have been already, and may yet further be imployed equally with other Angels, and as frequently, in the Service of the Militant Church and Government of the World. That this Notion is far from being new, appears from the Book of *Tobit*, where the Angel ſays, that he was of the Family of *Hananiah*, Chap. 5. 18, 19. For, let the Book be what Men pleaſe, as to its Authority, yet one thing all Learned Men agree in, that it is a very ancient Compoſure. The Jews agree that it is a true Hiſtory, tho' not Canonical; and many of the ancient Fathers cite it as ſuch, even *Polycarp*, *Epiſt. ad Phil. Sect.* 10. If therefore this was indeed compoſed by a pious Jew, it ſhews that this Notion was not ſtrange then: Nay, let the Book be but a Parable, or even Fable, yet ſtill it is plain, that the Compoſer thought it no way inconſiſtent with their Creed, that Saints departed might be imployed as Angels in the Affairs of this World. And the Opinion the Jews and ancient Chriſtians had of this Book does aſſure us, that they allowed the ſame Opinion to be very conſiſtent with Reaſon and Revelation. And this is all the uſe that I make of this paſſage. But to leave this: When we read of the Angels, that appeared as Men to *Abraham*, and other ancient Patriarchs and Prophets, and are called Men; and of *Gabriel*, who is called (a) *the Man Gabriel*, tho' we cannot certainly conclude that they were Saints departed, yet I know no Error in ſuppoſing it probable that they might have been ſuch, and that the Spirit of God would not have ſpoken ſo frequently in that Dialect, meerly becauſe they appeared as ſuch, if indeed they had been all of them of another Species of Beings. So that I could apprehend no harm, in ſuppoſing it to be probable at leaſt, that *Seth*, *Enoch*, *Noah* and *Shem*, and other Illuſtrious

(a) Dan. 9. 21.

Perſonages,

Perſonages, might be imployed upon ſuch Occaſions; tho' it was not perhaps proper, that ſo much ſhould be diſcovered to the Perſons to whom they were ſent. And if there had not been a peculiar reaſon, why the three Apoſtles ſhould know that the two Angels or Meſſengers that appeared here with Chriſt were indeed *Moſes* and *Elias*, they had remained undiſtinguiſhed under the general Name of Angels, as others before and afterwards. For I ſuppoſe I need not tell you, that the Name of Angel is not expreſſive properly of the Nature or Kind of thoſe Beings we uſually call ſo, but that it denotes no more than an Office, *viz.* that of a Meſſenger, and uſually that of a Heavenly One, ſent by ſpecial delegation from God upon ſome Errand or Service here below. And here I cannot avoid thinking, that Glorified Saints made up a part, at leaſt, of that Heavenly Hoſt or Army, mentioned by *Luke*, (*a*) who joyned with the Angel that appeared to the Shepherds, and ſung together with him that Glorious Nativity Song to his and his Father's praiſe, *Glory to God in the Higheſt, and on Earth peace, good will towards Men*; or, as I chuſe to render and underſtand the words, * *Glory to God in the Higheſt*, (*i. e.* the Heavenly Regions) *and on Earth, Peace to Men of uprightneſs.*

(*a*) Luke 2. 13, 14. * The Criticks do very much differ in explaining theſe words. Some reckon three Things in them, with our Tranſlators. Others reckon but two; which ſeems to be the moſt probable and plain Senſe to me. For the Glory of God, and Salvation of Men, were all the Ends of Chriſt's Incarnation. And beſides this, tho' many Copies read εὐδοκία, the ancient *Alexandrian* and *Cambridge* Manuſcripts read εὐδοκίας in the Genitive, wherein the ancient Latin and Gothiſh Verſions agree with them; which *Beza* and *Grotius*, and many others ſince, have look'd upon as the Genuine reading. With whom therefore, if I agree, I hope I ſhall not be reckoned preſumptuous, eſpecially ſeeing to me this ſeems to make the Deſign much clearer than the vulgar reading. Only it may ſeem bold, to joyn the two Clauſes as I have done, in a different way from others. For which, I ſhall make no other Apology but this, That I thought their connexion did not ſeem ſo natural as mine, when they make it run thus, *Glory to God in the higheſt, and on earth peace to men of good will.* But let the Reader judge in this for himſelf.

For

For what can be more congruous, than to imagine that the Glorified Saints should be allowed to celebrate the Nativity of their dear Lord and Master, since they were certainly, in several respects, more nearly concerned in that great Dispensation of Christ's being born into the World, than any of the Angels could possibly be? Supposing then that an Arch-Angel, or Angel of the first Rank, (as no doubt he was, if an Angel at all, who was employed upon so honourable and glorious an Occasion) was directed to begin and set this Psalm of Praise, I make no question, but many of the Saints departed were present, and composed the Host or Quire, in part, if not a whole, that joyned with him in this chearful and heavenly Anthem. Nay, further, when I read how affectionately, tenderly and condescendingly, this glorious Angel addresseth the poor frightned Shepherds, saying, (a) *Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the City of* David, *the Saviour, even he who is the Messiah the Lord; and this shall be a sign unto you, ye shall find the babe wrapped in swaddling Clothes, lying in a Manger.* I cannot forbear to think it highly probable at least, that he was one of the ancient Patriarchs, who was ravish'd to see that accomplished now, which God had promised to himself so long before. What do we know but this might be *Enoch*, *Noah* or *Shem*? Tho' were I to guess upon this Supposition, I should find my Thoughts divided between two others, that bid fairest for this Honour, *viz.* *Adam* and *Abraham*, tho' the first of these I should rather guess it was. As to the latter indeed, what more congruous can be imagined than this, That he that was the Father of the *Jewish* Church, and to whom the Promise of Christ's being to be descended from him was so eminently given, should be now honoured with this Imployment? But when I consider, that *Abraham* was not the Father of all the Saints, no more than of Mankind, and that Christ was a Saviour

(a) Ver. 10, 11, 12.

to

to other Nations as well as the *Jewish*, I cannot think of any so proper to be sent down General of this Celestial Army, as *Adam* himself. For as he was the Original of Human Race, so, tho' he fell from his first State, yet he was brought again under a Covenant of Grace, when he had the Promise given him, that the Seed of the Woman should come and Bruise the Head of the Old Serpent, *i. e.* that a Second *Adam* should come to restore what he had lost. And indeed the words which *Adam* or the Angel speak here, seem to be nothing but a Paraphrase and Exposition of that Old and First Promise (*a*) given to our First Parents in Paradise, immediately after their Apostacy. Now how remarkable is it, that instantly upon the Angel's speaking to the Shepherds, the whole Host or Quire of Blessed Spirits should fall a singing the Anthem abovementioned. For immediately *Luke* adds; and suddenly there was with the Angel a *Multitude*, or *the People* (as the word πλῆθος sometimes signifies) *of the Celestial Army* or *Militia*, *praising God, and saying*, *Glory to God both in the Heavens above, and the Earth below*; *and Peace to Men, who shall accept of, and submit unto this Saviour that is now born unto them*: For I take this to be the Sense of this latter Clause. What do we therefore know, but *Adam* might be here at the Head of all those of his Posterity, who obtained Mercy to be Saved, in order to Celebrate the Nativity of their Saviour, in whom they had trusted; the whole Ancient Church paying thus their Homage to their Prince upon his first Appearance in this World. Let all this pass for Whim and Fancy with others, as they see good: I shall only say, that if it be indeed no more, yet still it is an innocent Fancy that can hurt no Man. But to leave the distinct Knowledge of the Persons imployed in this Embassy to the future State of Vision, when we shall be admitted to the Happiness of Conversing with them; I shall only add one thing further under this Head, *viz.* That the Angel (or Angels) that *John* was in hazard of

(*a*) Gen. 3. 15.

worshipping

worſhipping, ſeems to ſpeak in a Dialect that inſinuates his being a Saint departed. For when *John* falls down to worſhip the Angel the firſt time, or the firſt Angel, he checks him for it in theſe words; *See thou do it not, for I am thy Fellow Servant, and the Fellow Servant of thy Brethren, that have the Teſtimony of Jeſus* *. And when he was fall'n into the ſame Error another time, the Angel (probably an other Angel, from the change of the Dialect) reproves him again in theſe words; *See thou do it not, for I am thy Fellow Servant, and of thy Brethren the Prophets* †. *John* was both an Apoſtle and Prophet; and therefore both the Apoſtles, (of whoſe Fraternity he was, at this time, the only ſurviving Member) and the ancient Prophets, (into the Number of which he was now liſted by the Diſcoveries of this Book) might juſtly be called his Brethren in different Reſpects. Now, upon the Suppoſition that *Peter*, *Paul* or his own Brother *James* had been indeed the Angel that ſpake to him the firſt time, while yet under command to remain *incognito*, as to name; I would demand of any Man, whether any of theſe could be ſuppoſed to Characterize himſelf more properly and emphatically, than this Meſſenger does? And again, ſuppoſing *Iſaiah*, *Ezekiel* or *Daniel* had been commiſſionated to appear to him afterwards, with a Charge not to diſcover themſelves particularly; I ask again, whether they could have given themſelves a more proper Deſcription, than this other Meſſenger does? But whatever be in theſe things, we cannot but obſerve from this Paſſage of Scripture, as much more than probable;

7. That there are various degrees in the ſtate of Glory, in a proportion to the Service that Men do here to the Intereſts of their great Maſter. This I think no Man will call in queſtion, who allows himſelf ſeriouſly to conſider the Juſtice of God, and the vaſt difference of Men who have liv'd, or do live in the World, as to either Attainments and Qualifications, or as to Duty and Uſefulneſs: For who can imagine, with any colour of

* Rev. 19. 10. † Rev. 22. 9.

Reason, that *Manasseh* is as high and glorious in the unseen World as *Abraham* or *Moses*; or that the meanest Christian, (who is saved indeed, (*a*) *yet so as by Fire*, or rather (*b*) *as out of the Fire*, when in hazard to be consumed) shall be equally rewarded with *Paul* and the Three Apostles spoken of here? What Reason can any Man give, why a variety of Glory and different Degrees of it is inconceivable more than Diversity this way in a State of Grace? Can any Government be conceivable, where all are equally exalted? Nay, does it not detract from the Notion of a Glorious State, if it were thus conceivable to suppose all its Inhabitants to be Equal in all respects, as to Capacity, Work and Reward, in the very same Degrees? If the Scriptures suppose a difference among Angels, and call some Archangels and others Angels only; nay tell us of Thrones, Dominions, Principalities and Powers, which I hope none will suppose to be nothing else but Tautology, or a mere Gingle of empty Words; have we not as good reason to think there will be Care taken to Regiment Men in different Classes, in such sort that some of them shall exceed others in Splendor and Dignity, as some Stars do others in the Firmament? And is there not something of this observable even here in our Context? For why else were the Two greatest Men of the Old Testament, *Moses* and *Elias*, made choice of rather than others, as Ambassadors from Heaven to Christ on Earth? Was it not to put a peculiar Mark of Honour upon them, as a special Reward for their most eminent Services of Old to Him and his Interests. Our Old Divines have generally agreed upon this Head, so that I am secure here from the Censures of those who are against all New Notions, *i. e.* (to speak the Sense of some Men more properly, and in other Words) against the just exercise of our own Reason. And some of their Similies therefore may be fit to be considered; which because they are such, and not mine, may be instead of Reasons with some Persons

(*a*) 1 Cor. 3. 15. (*b*) Ὡς διὰ πυρός.

The

The Glory of the Saints in Heaven, ſay thoſe eminently Good Men, may be compared to the Sun-ſhine, which comes into ſeveral Rooms, through the Windows. For though the Light ſhines into all of them, without regard to one more than another, yet all are not equally inlightned with it, becauſe the Windows are not equally large or numerous, in one Houſe or one Room as in another: So tho' God ſhine equally upon the glorified Saints in Heaven, yet all of them will not be equally receptive of his Glory. This likewiſe, ſay they, we may conceive of from this Compariſon. Caſt a Thouſand, or a Million of Cups, or other Veſſels, all of them different as to bigneſs, into the midſt of the greateſt Ocean; and all of them will be equally full, though every one will not contain an equal quantity of Water: Even thus likewiſe we may conceive it will be with the Saints, when brought in to the Viſion and Fruition of the Infinite God. I might inſiſt much longer in the proof this particular, but that I am perſwaded no Perſon will be willing to enter the Liſts with me, upon this Score, to the Hazard of his own Reputation. And therefore I ſhall venture to proceed a Step further with no leſs Intrepidity, and ſuppoſe that we have juſt reaſon to think, that even a State Perfection (and ſuch I reckon a State free from Sin or Moral Ill) is capable of higher Degrees at one Time than another. I ſuppoſe none will queſtion this, who believe the Souls of the Righteous to Exiſt in a State of Glory, immediately upon their Departure from the Body: Seeing it will neceſſarily follow, that the Reſurrection of the Body afterwards to Glory, muſt denote an additional Happineſs to the Saints, when they ſee themſelves compleatly Glorious, which they were not before, as to one Eſſential part of themſelves. But beſides this, doth not the Scripture aſſure us, that even the Angels are ſtill Learners, delighting to view the Providence of God, and to look into his Diſpenſations, in relation to the Church more and more, as we obſerved already under the Fifth of theſe particular Heads. Now ſeeing the Underſtanding is the directive Faculty that regulates the Will, Af-

fections and Actions, it must be in a proportion to an increase the first Way, that they must grow in the other Respects. And if it be thus with the Glorious Angels, I do suppose we will not reckon that separate Souls are more Perfect: For we must not suppose that the Essence of the Felicity of Created Spirits stands in knowing God or enjoying him to the full, in the most proper Sense; but in a Freedom from Sin or Moral Evil, with a superadded Security, that they shall not fall from that State. For we must ever remember, that the Essential Discrimination of God, as Infinite, from Finite Beings, tho' as perfect as we can suppose the highest created Angel or Arch-angel to be, does necessitate us to believe that no Creature can fully comprehend him, even in Heaven it self. Can any Man in his right Senses think or say, that a Finite and Limited Being can apprehend and enjoy God all at once? This were to Deify the Creature, or to Degrade the Creator, and deny his unlimited Plenitude. And therefore to avoid these Absurdities, we must of necessity believe, that glorified Spirits shall be Learners for an Eternity; who, seeing they cannot apprehend God at once, must go on gradually and successively for Eternity, in order to attain thus to Know, Love, Admire, Enjoy, Serve and Adore the Infinite Majesty more and more.

But (4.) we may further suppose, that God designed, in this Representation, to lay some Foundation for our Thoughts to found upon, as to the Harmony and Beauty of Providence.

For lo! here we see an harmonious Agreement between the Two great but vastly different Dispensations of God under the Old and New Testament: The Law and Gospel being seen now to center in one Point; (*a*) *Christ being the end of the Law for Righteousness*, to be imputed *to every one that believeth in him*; (*b*) and *the Law being our School-master to bring us to him, that we might be justified by* Faith. Here *Moses* unvails the Design of his Sacrifices, Oblations and Rites, and with the Consent of *Elias*, and consequently of all the Prophets, incou-

(*a*) Rom. 10. 4. (*b*) Gal. 3. 25.

rageth

rageth Christ to suffer in order to abolish them. And here Christ, on the other hand, approves the Design of the Old Law, as to its temporary and typical Institution, and ratifies, by this Appointment, all that *Moses* and *Elias* and consequently his other Servants had done of Old, by his Direction and Command. By all which our Thoughts are let in to conceive the Beauty and Harmony of Divine Providence, in its variety and seeming discrepancy; tho' we can no more now adjust all things particularly from hence, than *Moses* and *Elias* could have satisfied themselves, as to the Completion and Abolition of the Law, in their Time, when the one was so Instrumental to promulgate and publish it, and the other so Zealous to defend and revive it. But, as now they see that the Design of the Law was only to be reacht, by abolishing the observance of it; so we may believe, that we shall at last, all of us, be as clearly and fully satisfied, as to the dark, intricate and seemingly opposite and contradictory Dispensations of God about his Church and People, when our Lord shall, at his Second Coming, unriddle the various Parts and Passages thereof, and discover the whole Fabrick of his Providence in its Glory and Symmetry, having thrown down all the Scaffolding about it, which now renders it obscure and confused to our Apprehension.

And (5.) besides all these Things, we may yet further suppose, that God designed, by this Dispensation, to direct and assist us by this Discovery of his Mind, in the way of Duty and Obedience. For here we may plainly see Two very considerable Things pointed out unto us.

1. That we ought to familiarize Death to our selves, and the State that follows it. What is Death to a Saint, but the Messenger of Christ to bring him home to his Father's House? It is the way that all the Saints have walk'd in, so far as we know, excepting *Enoch* and *Elias*. And ev'n they, in going hence, must be supposed to have admitted a Change that was equivalent to Dying, so far as was fit to prepare their Bodies, as well as Souls, for the Service and Enjoyment of the State of the

other World; as they also must do, who shall be alive when Christ comes again to judge the World at the last Day. And what, I pray, is the State after Death, but a pleasant, blisful and unchangeable Enjoyment of God and Christ, in the Company of Angels and Glorified Saints? So that this may justly mollifie and sweeten our Thoughts, as to our dear Friends that go hence before us, that they die in the Lord and are ever with him, injoying the Reward of their Labours and Service. Nay, the consideration of this may make us even long and breath to get out of this miserable World, in order to be admitted into the Happy State we have the Promise of, where we shall neither Sin nor Sorrow any more.

2. We learn from hence also, to incourage our selves in the faithful discharge of our Duty and Service to our Great and Gracious God and Redeemer. When the Apostle *Paul* (*a*) was rapt up into the Third Heaven, he seems to be so impress'd with what he saw and heard, as ever after to long to be with Christ in that State and Place; tho' at the same time the Sense both of this and of his further usefulness to the Church, made him willing to deny himself for a Time, and rendered him satisfied to continue longer here below, in the Service of so good a Master. And no doubt this Vision, described here, did exceedingly Influence and Animate not only *Peter*, *James* and *John*, but all the first Christians also, who had the relation of it from them, to endure and persevere under all their Sufferings, in imitation of and obedience to their Blessed Master, as *seeing him* by Faith, *who is* otherwise to us now *Invisible*, and *rejoycing in the hope of the future State, with Joy unspeakable and full of Glory.* And oh! my Friends, ought not this also to influence us? Is not this written for our Instruction, as well as it was seen for the Advantage of the Three Apostles? Let us therefore get up and be doing. We see what a God and Saviour we serve, and what Reward he bestows upon his Servants at last. Let not therefore

(*a*) 2 Cor. 12. 1, 2, 3, &c.

either

either the Careſſes of the World deceive you, nor its Frowns terrifie you. But let your Life be a Life of conſtant Carefulneſs to pleaſe him, of unwearied Diligence to ſerve him, and of perpetual Dependance upon him: and then ye may be aſſured, that ye ſhall at length be admitted into the happy Society of the excellent Company that met together here upon the Mount, with the Advantage of being more fitted and prepared for the Enjoyments of the Glorified State, than the three Apoſtles were at this time. For then ſhall we be allowed to pitch our Tents in the Celeſtial Mount of the higher Paradiſe, never to go down again, to be liable to the Sins, obnoxious to the Temptations, ſubjected to the Vanities, or expoſed to the Miſeries of this Lower World.

But now [2] I come to conſider the Principal and more immediate End and Deſign of the Supream Wiſdom in this extraordinary and wonderful Diſpenſation. For how great ſoever the other Ends are, which we have already taken Notice of: ſtill there is one behind, which tho' I ſhall not ſay is greater than ſome of the former; yet is, I am ſure, the Thing, which God himſelf tells us, in the words of our Text, is the more immediate, and, in that ſenſe, principal Deſign of this memorable Viſion and Diſcovery. And therefore I have reſerved this to the laſt Place, that, having diſmiſt the others, I may dwell the longer upon this; as that which muſt be the more immediate Foundation of all my following Meditations and Diſquiſitions. And yet, as I muſt be allowed, upon this reaſon, to be as Critical, as is becoming, upon this Head: So I ſhall endeavour to be as brief this way, as poſſibly I can; ſeeing it will be no way convenient to cram into the Foundation, what is more proper to be reſerved for compoſing the Superſtructure.

Now, if we would know what this is, which I am now to treat of as the principal Deſign of God, in this Diſpenſation of the Tranſfiguration of Chriſt; we need only to turn our Thoughts to the cloſe and ſerious view of the words of our Text. For there we ſhall preſently ſee, that the great and principal Deſign of God in this

wonderful Diſpenſation, was to give us a confirming view of Chriſt, both as to *what he himſelf is*, and as to *his Office and Buſineſs in the World*, and therein alſo *our Obligation to his Service*. For we ſhall quickly ſee, that all theſe three Things are denoted here.

But, in order to proceed regularly to our diſcourſing upon this Subject, it will be convenient and of uſe to conſider the words more circumſtantially. And here then, let me propoſe this previouſly; that it is to me probable, that God the Father never ſpake by an Articulate Voice but thrice. Nay, I ſhall not fear to ſay further, that as God the Father never aſſumed any ſhape or appeared to Men under any Hieroglyphick or Emblem, (tho' both the other glorious Perſons did ſo oftner than once, and the ſecond frequently:) ſo it is more than probable to me, which I hope to make ſo to others alſo before I have done, that the Father never ſpake immediately, by forming any Articulate Voice, but upon this occaſion, and at two other times, *viz. once* at Chriſt's Entring upon his Publick Miniſtry, and *again* when he was about to finiſh it, by entring upon the laſt ſuffering Scene thereof.

The *Firſt* time that God ſpake thus, was immediately after Chriſt was Baptized by *John*, when *the Heavens opened and the Holy Spirit deſcended upon him in the Hieroglyphick of a Dove*. And the words that were then ſpoken were materially the ſame with theſe of our Text.

Matthew indeed relates them, as if they were not only materially but formally the ſame; when he cites them, as tho' they had been ſpoken, not immediately to Chriſt, but of him: for ſo they run, in his Goſpel, as we now read it; *This is my Beloved Son, in whom I am well pleaſed.** But both *Mark* and *Luke* relate them, † as having been ſpoken to Chriſt himſelf immediately, and not of him to others: for, inſtead of, *this is* and *in whom*, they have, *thou art* and *in thee*. So that, the words, according to

* Matth. 3. 17. † Mark 1. 11. Luke 3. 22.

them,

them, were spoken after this manner; *Thou art my Beloved Son, in whom I am well pleased.* 'Tis true, *Mark* says not ἐν σοὶ *in thee*, as *Luke* does, but ἐν ᾧ *in whom*, as *Matthew* has it. But, seeing he agrees with *Luke*, that the Voice spake to Christ immediately, and not of him; saying, σὺ εἶ, *thou art*, and not, οὗτος ἐστιν, this is; it is plain that the *second Phrase* cannot regulate the first, but must be regulated by it. So that the Sense in *Mark* is the same with that in *Luke*, and differs equally with him from that in *Matthew*.

Now, if it be said, how then shall we reconcile these three Evangelists? I answer, we need not be solicitous about this Matter, when there is indeed no real difference among them. They are perfectly agreed in relating Matter of Fact, and in telling what the Father spake from Heaven, as to all that is substantial therein. And that being secured, it is no matter of Concern to me, tho' they differ in the manner of expressing it. They that think it not enough to assert an immediate and infallible Inspiration to the Sacred Penmen, as to Words as well as Things, but will have God to work constant Miracles ever since in keeping even the Scribes from knocking so much as a Letter out of joint: I say such nice and squeamish Criticks may try their Skill here, as well as elsewhere, in defending the narrow bottom they have set the Credit of Scripture Revelation upon. But it is none of my business to mind such sort of Disputes here; who am concerned only as to the main of the Gospel History, as to its Authentickness and Verity. And to me it is none of the least Evidences as to these, that the Evangelists tell the same Things so variously, as to Circumstances, Method and Phraseology: seeing thus I am satisfied of their Consent, when at the same time I see there is no Collusion.

But it will be said, which of these Historians must we follow, seeing two of them have the words one way, and the other a different way? I answer, I am, for my own part, fully satisfied, that the words were spoken, as *Mark* and *Luke* has them. Perhaps *Matthew* having a fresher

freſher and more recent Idea of the Transfiguration, than of Chriſt's Baptiſm, and what concerned it, and being certain that the Thing ſpoke by God at both theſe times was materially the ſame, might think it ſufficient to ſet down the firſt words in the ſame manner he does the later, in order to let us ſee the Harmony and Conſent of the firſt and ſecond Diſpenſation, with the more advantage. However, ſeeing it appears undeniable, both from his Account and that which *Mark* and *Luke* gives us, that the Words of God concerning Chriſt after his Baptiſm were not repeated, and therefore could be ſpoken only one of theſe ways at that time; I reckon theſe other Evangeliſts have preſerved to us the Peculiarity of their being ſpoken, as to the way and manner. For it is congruous to the exacteſt Reaſoning upon ſuch Things, to believe, that when Chriſt was initiated in his Publick Work on Earth, by Baptiſm, and by the extraordinary Unction which was then poured out upon him, (of which the Deſcent of the Dove-like Appearance, which hovered over him, and reſted upon him, in Streams of Heavenly Light and Heat, was the viſible Emblem:) I ſay, it is congruous to believe, ſeeing all this did only relate immediately to himſelf, that theſe words muſt have been ſpoken to himſelf immediately alſo.

And, as a Confirmation of my Thoughts this way, let me take Notice, that * one of the moſt ancient Copies now extant, inſtead of theſe words in *Luke*, *Thou art my Beloved Son, in thee I am well pleaſed*, gives us theſe, *My Son thou art, this day have I begotten thee*: as if the Father had at this time repeated and applied to the Son, the very ſame words which Chriſt is brought in ſpeaking in the ſecond *Pſalm*, as the words of his Father to

* *Viz.* The Copy, which *Beza* got out of the *Irenean* Monaſtry of *Lyons*, and which was in greateſt Eſteem with him, as appears from his Annotations, and the Letter which he wrote to the Univerſity of *Cambridge*, when he preſented them with his Manuſcript; which from thence is known by the Title of the *Cambridge* Copy.

him;

him; for this Copy repeats these words of this Psalm *verbatim*,* as they are in the Version of the Seventy. But, whatever be in this, it is much more considerable and material to my purpose, that the same Renowned Copy reads the words in *Matthew*, not as our ordinary Copies of that Gospel have them, but as they are in *Mark* and *Luke*; not *this is*, but σὺ εἶ, *thou art my beloved Son*. Nay, it adds yet a greater Emphasis still, (as if it had been designedly written to confirm my Thoughts this way) by premising this, that the words were spoken peculiarly and immediately to Christ only. For, according to this Version (which I cannot but think has preserved to us the exactest Reading) the words run thus: *And lo! a Voice from Heaven, which said, πρὸς αὐτὸν unto him, Thou art my Beloved Son, in whom I well pleased.* And in this Reading therefore, as giving us the full and exact Sense and Meaning, I do intirely acquiesce.

And here perhaps it may not be amiss, to give an Account of this Passage, as it is related by some of the Ancients, as they are cited by (*a*) *Grabius*; to whom we refer the Reader, as to the Disputes, among learned Men, concerning the Gospels, out of which they took these Citations, or are supposed to have referred to. The *First* is (*b*) *Justin Martyr*, who gives us this Account of Christ's Baptism. *When Jesus had come to the River Jordan, where John was Baptizing, and had gone down into the Water, a Fire was kindled upon the River Jordan: and when he came out of the Water the Holy Spirit came down upon him as a Dove, as is written by the Apostles of our Master Christ.* The *next* is (*c*) *Epiphanius*, who says, that the Hebrew Gospel, which the *Ebionites* did only own as Genuin, gave this Account of that memorable Dispensation. *The People being Baptized by John, Christ came and was baptized by him also. And when he ascended out of the Water, the Hea-*

* Psalm 2. 7. (*a*) *Grabij Spicelegium Patrum*, Tom. 1 Pag. 19, 20. 27, 30. (*b*) *Dial. cum Tryph.* Pag. 246. (*c*) *Hæres.* 30. *Ebion.* Sect. 13.

vens

vens opened, and he saw the Spirit of God, under the Form of a Dove, descending and coming upon him. And a Voice was given from Heaven, saying; Thou art my Beloved Son, in thee I am well pleased. And again; This day have I begotten thee. And immediately an exceeding great Light shone in that place. Which when John beheld, he said, Who art thou Lord? Upon which the Voice was again heard from Heaven, saying; This is my Beloved Son, in whom I am well pleased. Then John fell at his Feet, and said, I stand in need of thee Lord, do thou therefore Baptize me. But Christ refused that, saying; Let it be thus now, for so it is convenient that all things should be fulfilled. As to the first part of this Relation, it is no way dissonant from what all the Evangelists agree in. But as for the last part, where we are told, that the Voice came a Second time from Heaven, directed to *John* immediately; it is plainly contrary to the Account which *John* himself gives us, as his Words are preserved by the Apostle *John* (*a*), where we are assured, *That God had revealed to him before, that he, upon whom he should see the Spirit descending and remaining, was the* Messiah; *and*, says he, *I saw this, and therefore bare Record immediately, that this was the Christ.* So that there was no need to ask Christ questions, or to have a new Voice from Heaven to clear up his Doubts about this Matter. Whence it appears, that this is one of the Interpolations of the Hebrew Gospel, made use of by the *Ebionites*, of which *Epiphanius* accuses it. The *last* is (*b*) *Jerome*, who tells us, that the Hebrew Copy of the Gospel of St. *Matthew*, which those who were called *Nazarens* used of Old, gave this Account of Christ's Baptism, as to this Matter. *And it came to pass, that as Christ ascended out of the Water, the whole Fountain of the Holy Spirit was poured out upon him, and rested upon him; and said* (*i. e.* God said by his Spirit) *unto him, My Son, I have declared by all the Prophets that I*

(*a*) John 1. 33, 34. (*b*) Lib. 4. Comment. super Esaiæ, Cap. 11. v. 2. Tom. 4. pag. 41. E.

expected

expected thee, that thou might come, and that I might remain upon thee. For thou art my Rest, thou art my First-Begotten Son, who Reigns for Eternity.

I shall not detain my Self or the Reader, by criticizing upon these Passages further, than by taking Notice of these Two things. *First*, That the Account which we have in *Justin Martyr*, of the appearance of a Fire that seem'd to be kindled upon, or above the River *Jordan*, when Christ was baptized, is represented, in the second Citation, as a Light that appeared in, or above that Place; and that what they speak of, under the name of Fire or Light, (which was the constant Emblem of old of the Presence of the *Shechinah*, of which I shall say more afterwards) is, in the last Quotation spoken of, under the proper Name of the Thing signified, *viz.* the Effusion of the Holy Spirit; which, because it was given without any Measure or Limitation to Christ, is not improperly called, in this place, *the whole Fountain of the Holy Spirit:* So that all the three Relations agree in this, that Christ's Person, Mission and Office, were mark'd out upon this Occasion by the Ancient Symbol of his special Presence, *viz.* by Heavenly Light or Fire, as at the giving the Law from Mount *Sinai*, and afterwards in the Tabernacle and Temple. The *next* thing that I take notice of here is, that all those Ancient Copies confirm my former Observation, that the Ancient Reading of *Matthew* was the same with that which is now preserved in the *Cambridge* Copy. For the two Hebrew Copies, which I quoted last, were of *Matthew*'s Gospel: And probably that referr'd to by *Justin Martyr* was the same, in concert with that of *Mark* and *Luke*. For *Mark* writing, if we may believe Antiquity, under the Conduct of *Peter*, and *Luke* probably by the Direction of *Paul*, that Father might justly say, that the Account he gives was that of the Apostles themselves. And therefore seeing he referr'd to all the Authentick Histories of Christ then Extant, he did not cite the Words of any one of them exactly, but only the sum of their Accounts, as far as serv'd his purpose. Which consideration may perhaps put an end to the Disquisitions

quisitions of *Grabius* and other Criticks, when they inquire whether *Justin* took this passage out of the Gospel of the Twelve Apostles, as one of the ancient Copies was called of Old by some, or from the *Nazaren* Copy, as *Grotius* thought, or from any other particular Copy whatsoever.

The *second* time, (besides this of the Transfiguration) that God the Father is said to have spoken with an Articulate Voice, was a little before his entring upon his great and last Conflict; when being concerned and weighted with the Sense and Apprehension of what he was to endure, he lift up his Soul to the Father and pray'd, saying, (a) *Now is my Soul troubled, and what shall I say? Father free me from this Hour; but for this Cause came I unto this Hour; Father glorifie thy Name.* Immediately upon this last Petition, *there came a Voice, says John, from Heaven, saying, I have both glorified it and will glorifie it again.*

Now the Name of God, we know, is that by which he makes himself known to Men: So that upon this Account Christ may justly be supposed to design himself by this Character: For thus he seems to be described of Old. (b) *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the Place which I have prepared. Beware of him, and obey his Voice, for he will not pardon your Transgressions, for my Name is in him.* Or, as both *Onkelos* and *Jonathan* render it, *in him Name is my Memra.* However the Name of God is so in Christ, that he himself is the only full Name by which the Father is known. For as Christ himself says, *The Father has no Man seen:* But he adds, *That he had declared him.* And therefore he is so frequently called the *Logos*, the Word, or Name of God. But of this more afterwards.

Only by the way, we may perceive from this Hint and transient Glance, that when God speaks by the Prophets of making his Name known under the New Testament,

(a) John 12. 27, 28. (b) Exod. 23. 21.

more

more plainly and fully than it was under the Old; we have just reason to believe, that he means to insinuate the clearer discoveries of Christ under the Gospel, than those the *Jews* had formerly. As particularly, when he says (*a*), *That his Name, which the* Jews *had prophaned, should be great among the* Gentiles; *and that in every place Incense and a pure Offering should be offered up unto that his Name by the Heathens.* So that when we hear of the Saints of Old, that they prayed that God would hear them and answer their Prayers *for his Names sake* (*b*), we have reason to think they meant Christ, by that way of speaking; tho' their Thoughts might not be very clear and explicit this way. But *Daniel* seems to express himself more explicitly than the rest, when he says; *O our God, hear the Prayer of thy Servant, for the Lord's sake.*

So that I do suppose our Lord means himself here, when he says, *Glorifie thy Name.* And I am the rather induced to think so, because I take this Petition to be equivalent to that other (*c*), *Glorifie thy Son, that thy Son also may glorifie thee.* For this agrees exactly with what goes before, in both places: For in this latter he begins thus; Father the Hour is come, glorifie thy Son. So that the Sense of the former seems to run in this strain, "When I consider what I am to meet with and endure, "I seem to be at a loss what to say. Human Nature "seems to be ready to cry out, *Father save me from this* "*Hour.* But seeing I came into the World with design "to suffer, what I am now about to enter upon, I beg "this one Favour, that thou wouldst *glorifie me*, by car-"rying me safely through this dismal Hour of Suffer-"ings and Trouble. And no less plainly doth the Sense of the latter run thus. "Father, the Hour of my Suf-"ferings, which Nature prompted me formerly to wish "might be averted, is now approaching. And seeing I "can expect no exemption from it, I do again put up

(*a*) Mal. 1. 11, 12. (*b*) See Psal. 109. 21. Jer. 14. 7, 21.
(*c*) John 17. 1.

"my

" my former Petition; that as thou didſt aſſure me that
" thou wouldſt be pleaſed to glorifie me further, ſo I
" may now find the Accompliſhment of that thy Pro-
" miſe. That thus I may be inabled to go through this
" laſt and moſt dreadful ſcene of Sufferings, ſo as to
" bring Glory to thy Name. For this (as he adds imme-
" diately) is the deſign of that Power and Authority
" which thou haſt given me over all Fleſh, that I might
" give Eternal Life to as many as thou haſt given me.
And now, if this Notion hold, it may perhaps bring in ſome new and further Light, as to other paſſages of Scripture, ſo to the firſt Petition of our Lord's Prayer: For then he will be found to teach his Apoſtles and Us to pray after this manner; *Our Father which art in Heaven, Hallowed be thy Chriſt, (who is thy Name, by which thou art manifeſted to us) and let thy Kingdom (which is under his Adminiſtration) come and flouriſh further, that thus thy Will may be done on Earth as it is done in Heaven*, &c. But I muſt ſtop my Pen from running out too far upon this Subject.

To return therefore: We find that at this time (as well as after Chriſt's Baptiſm) theſe words which God the Father ſpake, were to Chriſt immediately; in ſo much, that the People that were preſent heard them not: For tho' they heard a great noiſe, like a clap of Thunder, and might perhaps hear ſomething alſo of a Voice with it; yet it is plain they did not perceive what was ſpoken. Therefore *(a) ſome ſaid it Thundered*, and *others*, who had been more attentive, heard ſomething further, which made them ſay, *that an Angel ſpake unto him.* However it may be probable, that tho' others heard not the Words, yet the Apoſtles did; ſeeing he tells them, that that Voice came not *for his ſake* properly, but for theirs, *viz.* that they might be the better prepared both for their Maſter's ſake and their own. For, had not they heard this themſelves, it had not been a Teſtimony of

(a) John 12. 29, 30.

God

God to them concerning Chriſt, in any propriety of Speech, but only a Teſtimony of Chriſt concerning himſelf. In which caſe Chriſt could not have been ſuppoſed to ſpeak Properly or Intelligibly, in ſaying, That the Voice was ſpoken to him from Heaven, not for his ſake, but for their ſakes. Nor do we hear any thing of Chriſt's telling them what he heard, but ſpeaking in a Dialect, that ſuppoſes they had heard it as well as he.

And from this Conſideration, if we look back upon the firſt time that God ſpake to Chriſt by an Articulate Voice, we may juſtly ſuppoſe that none of thoſe that were preſent at Chriſt's Baptiſm, heard any thing of the Voice that ſpake unto him, excepting *John the Baptiſt* only; this being over, and his Forty-days Faſt and Temptations in the Wilderneſs alſo, before any of the Twelve were called to the Apoſtleſhip. But that *John* was privileg'd with this Diſcovery of Chriſt's being owned from Heaven to be the Son of God, is ſufficiently plain from his own words. For he tells us (*a*), *That at firſt he knew him not to be the* Meſſiah, *tho' he was ſent baptizing with Water, for this very end, that he might manifeſt him to* Iſrael. But afterwards *he bare this Record, ſaying; I ſaw the Spirit like a Dove, and it abode upon him. And I knew him not, (viz.* before that time) *but he that ſent me to Baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he that Baptizeth with the Holy Ghoſt. And I ſaw* this, *and therefore bare Record, that this is the Son of God.* But that the People, who were preſent, heard not the Words that were then ſpoken to Chriſt, is more than probable to me: For if ſuch an open Declaration of him had been then given, it had been no Privilege peculiar to *John* above others, to have had this Revelation. Nor needed *John* to have made a Declaration of that which ſo many others knew as well as he, as having been Ear-witneſſes of this themſelves. Beſides, to what purpoſe did our Saviour afterwards ſo carefully

(*a*) John 1. 31, 32, 33, 34.

avoid the publication of this Doctrine, when ſo many knew it already, and muſt have therefore told it to others? Nay, is it poſſible to conceive, that the procedure of the Father and the Son were, in this reſpect, oppoſite? Or that the Reaſons they acted from were Inconſiſtent mutually with one anothers Deſigns? It is true, *John the Baptiſt* did publiſh this Matter ſufficiently (*a*). But if this was indeed to more than his own Diſciples, it is plain his divulging it could not, as indeed it is plain it did not, move many of the obſtinate *Jews*; for they were prepoſſeſs'd with the Notion of a Temporal *Meſſiah*, whom they expected to appear in worldly Glory and Splendor, that it was not likely they ſhould give much Credit to his Words of this kind, concerning one that had (as was propheſied of this very caſe) (*b*), no Grandeur or outward Enſigns of Sovereignty, to dazle and ſtrike their Senſes and Imaginations. And beſides, had his Words made any Impreſſion upon them at firſt; yet how quickly was all this rubb'd off, when they ſaw *John* beheaded and Chriſt deſpiſed and oppoſed by their Prieſts and the Expounders of their Law?

Therefore we may mark a Gradation here, in the Father's ſpeaking of Chriſt as his Son. The *firſt Voice* is only heard by his Fore-runner, who was to prepare the Way for his being known. The *ſecond* is heard by the Three moſt eminent of the Apoſtles, who were to be exceedingly Inſtrumental in ſpreading the knowledge of the Goſpel among Men. And the *third* was probably heard by all the Apoſtles. But now let us return to the more immediate Conſideration of our Text.

And here let me obſerve, how remarkable a Portion of Scripture we have before us. For tho' God the Father ſpake Thrice by an articulate Voice (and ſo far as I can find no oftner;) yet, by what has been ſaid, it appears, that he never ſpake after this manner, immediately to any mere Man, but upon this Occaſion. But here it is plain, that he directs his Words to the Three Apoſtles,

(*a*) *See* John 1. 35, *&c.* (*b*) Iſa. 53. 2.

as

as the Repreſentatives of the Militant Church, under the New Teſtament. For tho' *Moſes* and *Elias* were here preſent, or if withdrawn from the Eyes of the Apoſtles, yet, no doubt, within hearing ſtill; it cannot be ſuppoſed that the Words are directed to them, unleſs very obliquely: At leaſt they were more ſpecially directed to the Apoſtles, and through them to Us and the whole Chriſtian Church. 'Tis true, Chriſt had told the *Jews* the very ſame thing in Effect, after his Second Paſſover, with what is ratified here by God from Heaven, after his Third Celebration of that Feaſt. For the Text we formerly explain'd, is a plain and full Tranſcript of this, tho' in different Words; where we are told (*a*), that *the Father has now committed all Judgment to the Son, that we may ſerve and honour him, even as we do the Father.* But ſtill this Text, tho' ſpoken laſt, is the Original, and the other but the Copy: Only it was neceſſary that this ſhould come laſt, to confirm the Apoſtles, that what Chriſt had ſaid was in perfect agreement with the Will of God the Father, and to aſſure us that he was fully acquainted with the Mind of God and fully authorized by him to Teach and Govern us. So that we may, upon this Occaſion, apply the Words of our Saviour mentioned above; That *this Voice came not for his ſake properly, but for the ſake of his Diſciples and Followers*, that they might be induc'd to believe in him and obey him.

But, beſides this Obſervation concerning the Importance of our Text, there is one thing further remarkable; that, whereas the firſt Voice is ſpoken of by Three of the Sacred Penmen, and the other by One only, tho' a very conſiderable One, becauſe an Ear-witneſs: This is related by no leſs than Four, and the laſt of them one of the Three Witneſſes that ſaw and heard theſe Things upon the Mountain. For, beſides the Three Evangeliſts, *Peter* himſelf makes expreſs mention of it in his Second Epiſtle (*b*).

(*a*) John 5. 22, 23. (*b*) 2 Pet. 1. 17.

Nay, *John* also (*a*), another of the Three Witnesses, seems not obscurely, oftner than once, to refer to this Passage, as we may afterwards have occasion to observe.

And here I must not pass by the difference that is observable among the Four Sacred Writers, who make express mention of these divine Words. For both *Mark* and *Luke* omit the second Part of this Sentence, as it stands here in *Matthew*, relating the words thus; (*b*) *This is my Beloved Son, hear him.* And *Peter* on the other hand omits the last Clause, repeating the words after this manner; (*c*) *This is my Beloved Son, in whom I am well pleased.* But *Matthew* joyns all together, and so has preserved the Sentence whole and intire.

Now if we do suppose that three of these sacred Penmen did indeed designedly leave out the Words which we find omitted in our present Copies; we must be left to guess at the Reason, why they did so. What at present occurs to my Thoughts, upon this supposition, is this; *Mark* and *Luke* having told us what was said to Christ from Heaven at his Baptism, might perhaps think it needless to repeat the same words again Verbatim, as they had set them down before; especially seeing *Christ's being the Beloved Son of God*, seems of course to lead us to the other part of the Sentence, *that his Father is well pleased with him.* But the last Expression being new, and containing a Command to Men to obey Christ, wherein the peculiarity of this Sentence from the former doth stand; they are both of them careful to add this. Whereas *Peter* writing chiefly to the *Hebrews* or *Jews*, and being concerned only or principally in this, that those that were Converted might be confirmed and established in the Belief of Christ's being indeed the *Messiah* and Son of God, might perhaps think it needless at this time to say more, as being assured, that those that did truly thus believe in him, would of course fall in with his Laws and obey him.

(*a*) *See* John 1. 14. 1 Epist. 4. 12, 14. *and* Chap. 3. 20, 21.
(*b*) Mark 9. 7. (*c*) Luke 9. 35.

This

This is all I can ſuggeſt to my ſelf, as the Reaſon of this omiſſion of part of this Golden Sentence, but ſhould rejoyce if I could offer a clearer determination of this Matter. Which ſeeing I cannot now, I ſhould be glad if any would help me to it. However, I think it better to offer any Reaſon, than allow my ſelf to imagine that they had forgotten any part of this ſhort but material Paſſage; eſpecially *Peter*, who heard it himſelf. But tho' I cannot think thus of the Inſpired Pen-men, yet I have been ready to think, that theſe Omiſſions may have crept into our preſent Copies, through the Ignorance or Negligence of after *Scribes*, or through the Defect of ſome famous Copies that have been worn out, or Eat out by the Moth, or otherwiſe, through length of Time, which later *Scribes* have written out as far as they could read and underſtand the Senſe. And that I ſpeak not this altogether precariouſly, I deſire it may be obſerved, that the *Perſic* Verſion of the Text, according to *Mark*, ſeems to have followed a Copy, where the Words were much as here in *Matthew*: For thus that Verſion gives us the Senſe; *Becauſe this is my Beloved Son, who is well pleaſing to me, therefore hear ye him.* And both the *Perſic* and *Ethiopic* ſeem to have read the full Sentence likewiſe in *Luke*, as we read it now in our Copies of *Matthew*. For the *Perſic* reads this Paſſage in *Luke* with leſs variation from *Matthew*'s Goſpel than the former place; *This is my Beloved Son, who is well pleaſing to me, hear ye him.* And the *Ethiopic* yet more emphatically; *This is my Beloved Son, whom I have made choice of, hear ye him.* Nay, beſides theſe Verſions, there are no leſs than Three ancient Copies of *Luke*'s Goſpel, where the whole Sentence is found the ſame way as in *Matthew*; *viz.* two in the *French* King's Library, the 6th and 8th of thoſe 16 which were collated by *H. Stephens* and the famous *Cambridge* Copy, which I mentioned above. All theſe Three have the ſecond Clauſe, *In whom I am well pleaſed*, as well as the Firſt and Third. And as to the Text in *Peter*, I find that ſome of the various Lections, collected out of the 16 Copies collated by *Marchio*

Valeſius, eight of which are in the King of *Spain*'s Library, do preſerve the whole of our Text in the Second Epiſtle of St. *Peter*: According to which that Apoſtle is made to write not only the Firſt and Second Clauſes, but the Laſt alſo, *Hear ye him*, as we have it here in St. *Matthew*. So that tho' our ordinary Copies do all read theſe places as we find them in our *Engliſh* Verſion, I cannot but think that the *Autographs* themſelves were free from ſuch Omiſſions, as now in our Modern Verſions ſeem to look like Defects or Miſtakes to a nice and critical Judgment.

But let Men think of theſe Readings as they pleaſe, one thing I am ſure of, and hope quickly to demonſtrate, that there is a very peculiar Emphaſis in each of the parts of this Sentence. And therefore upon the ſuppoſition that *Peter*, *Mark* and *Luke* had indeed, all of them omitted ſome part of this Sentence, and written no more than what is now in our Copies; yet this defect is made up in a great meaſure, by giving us the words intire by the Pen of St. *Matthew*. And in this caſe it is very ſatisfactory to think, that all the Four agree, not only in relating Matter of Fact the ſame way for Subſtance, but in giving an Account of theſe words, as ſpoken to the Apoſtles immediately, and not to Chriſt: And therefore there is a Command added here, that we ſhould Obey him, as being conſtituted our Lord and Maſter.

And here, by the way, I cannot omit to take notice of one thing before I proceed, as that which preſents it ſelf naturally to our Thoughts, from the firſt but eſpecially the laſt Voice, which Chriſt and his Apoſtles, but none elſe of thoſe that were preſent heard, *viz.* That God may ſo order things, that a Voice may be heard diſtinctly and plainly by one or more in a Company, by a ſpecial conveyance to their Ears, which others in the ſame Place and upon the very Spot can apprehend nothing of. And I remember I could not but think of this, when in the Hall of the Caſtle of *Cleve*, a very ancient *Roman* Building, the Room was ſo contrived, that I and another could not poſſibly whiſper ſo Low, at the oppoſite Corners,

Corners, with our Backs to one another, but that each of us heard diſtinctly what the other ſaid (in what way I know not, nor could any there tell me) when at the ſame time he that ſtood next the Perſon ſpeaking, tho' he put his Ear almoſt to his Mouth, could hear nothing at all of what was ſaid. For if a Place could be contrived after this manner, by Human Art, I could not but conclude, that it was eaſy for Spirits ſo to model the Air, as to ſpeak to ſome and not to others, tho' juſt by them. And thus we find it was in the caſe of *Paul* (*a*) and them that accompanied him. They indeed heard a Voice, but not Articulately, ſo as to underſtand what it ſaid, as he did. And, in like manner, we may ſuppoſe, that ſomething may be rendered viſible to the ſight of ſome, which may be hid from the Eyes of others, tho' in the ſame Place. Thus we hear of *Stephen* (*b*), that he ſaw the Heavens opened and Chriſt ſtanding at the Right Hand of God; for aſſerting of which the *Jews* cried out and ran upon him, and ſtoned him. And thus alſo was it with *Eliſha*'s Servant (*c*), until his Eyes were opened to ſee what was before repreſented to his Maſter only, *viz.* that the Mountain was full of Horſes and Chariots of Fire round about *Eliſha*.

But now it is high time to proceed to the great Subject and Scope of our Text. And in order to this, let us remember what I hinted before, that there are Three Things pointed at here. And of theſe I muſt give a General View at this time, as a Foundation of that more particular Explication, Confirmation and Improvement, which I deſign further to raiſe from hence, as God ſhall direct and aſſiſt.

Here then, my Friends, ye have a ſufficient Summary and View of the whole Goſpel, yea of all Revelation. For in theſe words God Almighty is graciouſly pleaſed to give us an Account, 1. Of Chriſt's Perſon, when he ſays, *This is my Beloved Son.* 2. Of his Government, in

(*a*) Acts 22. 9. *compar'd with* Acts 9. 7. (*b*) Acts 7. 36, 37. (*c*) 2 Kings 6. 16, 17.

these words, *In whom I am well pleased.* And 3. Of our Duty, and consequently Interest, in reference to both, when he adds, *Hear ye him.*

The *Ist* thing therefore here, is the Character the Father gives of Christ, when he calls him, *his Beloved Son.* And this relates to him in a Twofold Respect, *viz.* 1. As he is his own Son, by Eternal Generation; and 2. As he is his Son, now made Man, begotten or formed of the Substance of the Virgin *Mary*, not by the Seed of Man, or in an Ordinary Way, but by his own Extraordinary and Divine Efficiency. For *this Logos*, (or *Eternal Son of God*, says *John*) (*a*) *was made Flesh*, (or *assumed Human Nature*) *and tabernacled among us:* Yet so that *we saw his Glory, as the Glory of the only Begotten of the Father, repleniſh'd with Grace and Truth.* So that we have Christ set before us and presented to our Thoughts here, in a Twofold Respect, *viz.* 1. As the Son of God, and 2. as the Son of Man.

1st. We are to consider Christ, as he is the Son of God: For so the Father characterizeth him, and owns him to be here. But seeing this great and weighty Head of Divinity will require a particular and large place in our succeeding Discourse; let a few Hints suffice at this time.

That it is one of the Properties of God the Father, as he is spoken of in Scripture, to be Invisible, is, I suppose, needless to be proved to Christians; seeing it is affirmed of him (*b*), *That he dwells in Light inaccessible, and that not only no Man hath seen him, but that none can see him.*

And that, upon the other hand, Christ is represented as Visible, will, I suppose, come under no Dispute; seeing he is said to be *the Image of the Invisible God* (*c*); nay, *The express Image of his Person and brightness of his Glory* (*d*).

These things being laid together, it will necessarily follow, that wherever God is said to appear and repre-

(*a*) John 1. 14. (*b*) 1 Tim. 6. 16. (*c*) Col. 1. 15. (*d*) Heb. 1. 3.

sent

ſent himſelf by any Emblem to Men, it muſt be underſtood of God the Son, not of God the Father immediately. And therefore when God appeared of Old upon Mount *Sinai* (*a*), as a bright and conſuming Fire, and afterwards under the ſame Emblem (*b*), in the Tabernacle firſt and Temple afterwards; we muſt conclude that it was the Son, and not the Father, that immediately appeared in theſe ſeveral places.

So that it follows of courſe, that the *Shechinah* (as the *Jews* called ſuch appearances of God, or rather God ſo appearing) is pointed out to us here in the Tranſfiguration by God the Father. For here the *bright Cloud* appears over him, *and the Glory of God* appears to center in him; which were the inſeparable Concomitants of Chriſt of Old, when he appeared as the *Shechinah* or *Logos*: So that we may ſuppoſe that God the Father ſpeaks in this ſhort Sentence (taken in this ſenſe) to this purpoſe. "Know "ye Three Apoſtles of my Son, and all ye that ſhall af- "terwards read and hear of this memorable Tranſacti- "on; that I own this ſame Perſon, whom ye know un- "der the Name of Jeſus Chriſt, to be my Son. He is "indeed in the Form of a Servant. But lo! he is now, "upon this occaſion, manifeſted in the Form he appear- "ed in ſo frequently of Old. Lo! here ye behold the "ancient *Shechinah*, by whom I made the Heavens and "Earth. Here is the great Governor of the World, "that appeared and converſed ſo often with the old "Patriarchs; who gave the Law from Mount *Sinai*, "who conducted *Iſrael* out of *Egypt*, who dwelt in the "Tabernacle and afterwards in the Temple; and who "dwells now in Human Nature. This therefore is the Senſe of the *firſt Part* of the words, in this firſt reſpect, as I ſhall have Occaſion more fully and clearly to prove afterwards.

2*ly*. We are now, in the next place, to conſider Chriſt as the Son of Man. For theſe words, *This is my Beloved*

(*a*) Exod. 24. 15, *&c.* (*b*) Exod. 40. 34, 35. 1 Kings 8. 10, 11.

Son,

Son, do not only relate to this Glorious Appearance of Christ as the *Shechinah*, but to his being made Man: So that in this Sense, the same words we paraphrased before, admit of a new turn, tho' no way dissonant to the former, but rather harmoniously agreeing with the same. As if this also were insinuated here. "Lo! now ye see "the *Shechinah* tabernacl'd in Human Nature. And tho' "ye have not seen Christ Transfigured thus before, with "the Glory of the *Shechinah* upon him; yet ye are to "believe that the *Shechinah* dwells as much in him at "other times, as at this time. Only his present State of "Humiliation, and your present State of Corruption and "Mortality, render it fit and necessary that this outward "Glory be kept back and suspended, as to its outward "Splendor and Appearance. Therefore remember what "ye see now, when ye shall behold your Master ar-"raigned by the *Jews* and condemned by *Pilate*, and "when ye shall see him crucified and give up the Ghost "and afterwards laid in the Grave. For he will not, "even then, be deserted by the *Shechinah*, tho' the Bright-"ness and Energy of it be then suspended for weighty "and important Reasons. For we must believe that the *Shechinah* or *Logos* and the Human Nature of Christ were unalterably united, as to the vital Influences of the one upon the other, tho' not as to its Splendor and Comforts.

And here therefore, my Friends, there is a Foundation laid of considering Christ, not only as the *Logos* or *Shechinah*, but as *Loganthropos* or the *Logos made Man* or *made Flesh*, as *John* expresses it. But we must not now enter upon this vast Subject, until we have done with the Explication of the Text, and then, God willing, we shall treat of it in its proper place.

Only I would have you remember one thing here, that it was as necessary that Christ should be known to be really and truly Man, as it was that he should be known to be the Son of God. For, as he could not have satisfied the Divine Justice by Suffering, had he been a Man

Man only: So he could not have ſuffered in our ſtead, had he not been Man at all.

As therefore it was proper he ſhould appear and converſe as a Man in the World; ſo it was neceſſary he ſhould have no Glory upon him then, uncommon to Men: For had he always or ordinarily appeared in the World, as he did here once in the Mount, he would have paſt for a Spirit and not for a real Man. Whereas it was abſolutely needful that we ſhould be aſſured, that the *Logos* was indeed made Fleſh and that he had taken upon him the Nature of Man, and not that of an Angel: For tho' as an Angel, he might have been rendred capable of ſome ſort of ſuffering; yet he could not, in that Caſe, have ſuffered in our ſtead, even tho' he had ſuffered upon our Account and for our Sake: And therefore his ſuffering, upon this ſuppoſition, could not have been the ſuffering of a Brother or Kinſman, according to the demand of the Law; and conſequently could never have been a proper Satisfaction or Atonement, as not being a real Equivalent for the ſuffering of Men themſelves, in order to their releaſe and diſmiſſion from Wrath and Miſery. It was therefore neceſſary, I ſay, that Chriſt ſhould ſo appear, as to convince all Men that he was a real Man, and that all ſuſpition ſhould be taken off, as to his being a Spirit. For we ſee how apt the Apoſtles were to run into this Miſtake, (a) *When they ſaw him walk upon the Water.* Which, leſt it might afterwards lay a Foundation of Error that way, our Lord is careful to obviate, by making *Peter* do the ſame; letting them thus ſee that he could make any Man, that had the Faith of Miracles do this, without Metamorphoſing him into a Spirit. And again, when the Apoſtles (upon Chriſt's appearing ſurprizingly to them, after his Reſurrection) (b) *were terrified and affrighted and ſuppoſed they had ſeen a Spirit*; we may obſerve how careful our Saviour is to prevent them from entertaining ſo dangerous an Opinion, as that of Chriſt's Human Nature's being changed

(a) Mat. 14. 25, 26, &c. (b) Luke 24. 36, 37, &c.

into

into an Angelical one. Therefore he asks them, as with a Concern, *Why are ye troubled, and why do such Thoughts arise in your Hearts?* Do ye see any thing above Human in my outward Appearance? Pray look upon me without Fear and Concern. *Behold my Hands and my Feet, that it is I my self:* Even the very same ye formerly knew me to be. Or, if sight do not satisfie you, *handle me*; and so *see* and satisfie your selves fully and at leisure: *For a Spirit has not Flesh and Bones*, and a Body so organized, *as ye see me have. And when he had thus spoken, he shewed them his Hands and his Feet. And while they yet believed not for Joy and wondered*; to convince them further, *he said unto them, Have ye here any Meat?* And then the Evangelist tells us, that he did Eat and Converse with them familiarly as before, reasoning them thus into the Belief of his Resurrection, from what he had told them formely of his Sufferings. For *John* tells us expresly (*a*), that *the Apostles themselves*, even at that time, *knew not the Scriptures, so as to believe that he was to rise again from the Dead.* Nay, when at length all the other Apostles were satisfied, that Christ was really risen from the Dead, we are told, that *Thomas* did obstinately refuse to believe this (*b*), unless he *were allowed not only to touch and handle him, but particularly to see and touch the Wounds which the Nails and Spear had made in his Body*: Which our Lord readily and graciously granted him (*c*). By all which, and our Saviour's Forty Days abode on Earth after his Ascension, and his frequent appearing, during that time; and particularly to *above* 500 *Persons at one time* (*d*), how careful was he to have us established in the Faith of this; that as he was really a Man, when he liv'd in the World, and suffered on the Cross, so he was a real Man still after his Resurrection, and consequently that he carried our Nature into Heaven with him.

And if we consider what the Apostle says in the 15th Chapter of the 1st Epistle to the *Corinthians*, we will

(*a*) John 20. 9. (*b*) Ver. 25. (*c*) Ver. 27. (*d*) 1 Cor. 15. 16.

not

not wonder that our Lord was so concerned to have us confirmed as to this Article of his Resurrection, and consequently of the Identity of his Body and Nature, before and after his Death and his Appearing again: *For*, as *Paul* argues (*a*), *if Christ be not risen, then is both the Preaching of Ministers and the Hearing of Christians altogether vain.* And, as it is plain, that the Resurrection of any Body must suppose that it was formerly laid down, otherwise it is not a Rising again or Resurrection, but a Creation or new Formation: So it is certain, that if Christ had a real Body after his Resurrection, and was then a true Man (as he must have been if he had any veracity in him) he must have been also such before.

Let us therefore consider how momentous it is to believe, That the Son of God became Man; that we may see both the Condescention of God the Father, and the Kindness of God the Son in this Dispensation, and may from thence apprehend what we have to expect from our Saviour's Death and Resurrection, and particularly from this last Article. For, if Christ had not risen, as I observed from the Apostle above, our Faith and Religion were altogether vain. Therefore he lays a peculiar Emphasis upon this, when he says (*b*), *Who is he that condemneth? It is Christ that died, yea rather that is risen again*, &c. For the Resurrection of the Saints to Life everlasting, is one of the Fruits of Christ's Death, as the same Apostle assures us; when he says, *That since by Man* (*i. e.* the First Man) *came Death, so by Man* (*i. e.* Christ the Second *Adam*) *came the Resurrection from the Dead. For, as in* Adam *all die, even so in Christ shall all be made alive. But every Man in his own order, Christ the first Fruits. Afterwards they that are Christ's at his coming*, &c.

The II*d* thing to be taken notice of here, is expressed in these words, *In whom I am well pleased*, as additional to the former; where the Father owns Christ to be *his Beloved Son.*

(*a*) 1 Cor. 15. 14. (*b*) Rom. 8. 34.

For

For unleſs we allow of a Tautology and needleſs Repetition here, we muſt conclude that ſomething is denoted in the later Expreſſion which is not in the firſt. And ſurely, if we either conſider who ſpeaks theſe words, or what we have obſerved before concerning the Specialty of the Occaſion of ſpeaking them, we cannot eaſily allow our ſelves to think, that any word, in this ſhort but Auguſt Sentence of the great God, is needleſly inſerted. And it will at leaſt ſeem to be ſo, if the Second as well as the Firſt Part relate only to the Perſon of Chriſt. For in this Caſe the words muſt needs appear with this Face. *This is my Beloved Son, who is my Beloved Son.* Or, *in this Perſon, in whom I am well pleaſed, I am well pleaſed.* For, tho' Synonimous Expreſſions may be uſed, and are (perhaps too frequently) by Men, to adorn and embelliſh their Diſcourſes and Orations, in order to inſinuate the better into Mens Affections, and work upon their Paſſions: yet it were altogether unaccountable to ſuppoſe any thing of this kind in theſe few words of the Supream Being, which were caſt together in the Mint of his infinite Wiſdom, as a Motto expreſſive of the whole Goſpel in its Sum and Deſign.

Therefore in order to apprehend the Senſe and import of this Expreſſion, let us ſeriouſly conſider the Original word, eſpecially as it is applicable to the whole Text.

Εὐδοκέω is a Verb that ſignifies to Deſire, to wiſh well to, or to Delight in a Perſon or Thing, as alſo to approve of, or Acquieſce in the ſame. And in all theſe Senſes we may find this word uſed, if we will be at Pains to conſult our beſt Lexicons. But it is the laſt ſenſe, that agrees beſt with our Text, *viz.* when it ſignifies to Approve of or Acquieſce in a Perſon, *i. e.* as to his Capacity and Faithfulneſs in the Diſcharge of a Truſt repoſed in him. Tho' even our Verſion and all others that render this word in a more immediate Relation to the Affection, muſt be ſuppoſed to agree in the ſame ſenſe with them that tranſlate it immediately in reference to the Judgment. For, tho' the Affection may be ſuppoſed

to

to run before the Judgment in weak Creatures ſuch as we are: yet we have infallible reaſon to believe that the Love of God is according to a perfect Judgment and Underſtanding of Matters; nay, is indeed, in him, the very ſame thing, tho' ſpoken of under another Name by us. Whence the Harmony of all the ancient Verſions, in this Caſe, is very apparent. For, if the *Arabick*, *Perſick*, *Ethiopick* and *Vulgar Latin*, render it by a word that ſignifies *to have Delight* or *Complacency* in Chriſt, ſtill this muſt be in relation to his Office and the Truſt repoſed in him; and ſo the ſenſe will be the ſame with that of the *Syriack*, which uſeth a word that ſignifies properly to *approve* of him, to *reſt ſatisfied* or *acquieſce* in him.

However, as I have ſaid already, I take this laſt Tranſlation to hit the ſenſe more patly and more emphatically, as to our way of conceiving of Things, as *Arias Montanus* has literally rendered this part of our Text, *in quo bene Acquievi*, in whom I have juſtly, or upon juſt Reaſons, acquieſced. Thus * *Theophylact* of old underſtood this word. And ſo did † *Chryſoſtom* alſo, when he explains ἐν ᾧ εὐδόκησα, *in whom I am well pleaſed*, ἐν ᾧ ἀναπέπαυμαι, in whom I acquieſce or reſt ſatisfied. But to proceed from the Verb to the Nown.

Εὐδοκία is taken ſometimes ſimply, when aſcribed to God, (*a*) for his mere Will or Pleaſure; and at other times for his Will, as denoting a peculiar and appropriated Acquieſcence in a Perſon, ſo as to be expreſſive not barely of Will, but of Will as it is incluſive of Love and Satisfaction. Thus the Saints are ſaid, to be predeſtinated κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, (*b*) *according to the Acquieſence*, or (as we render it) *the good Pleaſure of his Will* (*c*). And thus alſo God is ſaid to *work in us, both to will and to do*, ὑπὲρ τῆς εὐδοκίας, *according to his good Pleaſure*: That is, (as (*d*) *Theophylact* Para-

* In Loc. & in Mat. 3. 17. Mar. 1. 11. & Luc. 3. 22. † Homil. 56. in Mat. (*a*) See Mat. 11. 25, 26. (*b*) Eph. 1. 5. (*c*) Phil. 2. 13. (*d*) Pag. 596.

phraſes

phraſes the Place) *in ſuch ſort, that his Kindneſs and good Will may be filled up* (or compleated) *towards us, that we may live as he requires we ſhould.* In which ſenſe the ſame Author explains the laſt Clauſe of the Angelical Song, at the Nativity of our Saviour. For he ſays, (*e*) that ἐν ἀνθρώποις εὐδοκία denotes *God's Acquieſcence in Men:* adding, *For God did now acquieſce or reſt ſatisfied in Men, in whom he did not acquieſce or take delight before.*

Now to bring all this home to our purpoſe, as to our Text. Seeing this *Second Clauſe*, as I ſaid before, muſt be ſuppoſed to ſuperadd ſome Conſideration to the former: I can, for my own part, have no other Conception of the meaning of it, but as it muſt be ſuppoſed to denote the Father's Satisfaction with and Delight in our Saviour, as he ſtood intruſted with the Concern of Man's Redemption and Salvation. For thus only it can be ſuppoſed to be a proper Link to join the *later part* of the Sentence with the *firſt, viz.* our Obedience unto and Acquieſcence in Chriſt, as he is the Son of God and our Sovereign Lord and Maſter. For, if we abſtract the Conſideration of Chriſt's being our Redeemer, from that of his being the Son of God, we can find no proper Subſtratum or Foundation of an immediate Obedience to the Son more than to the Father; ſeeing the Eſſence of God is common to both: ſo that the Son, in this ſenſe, is equally removed from us as he, and comes only under the Character of the Party offended, as he is the ſame God with the Father.

It is therefore neceſſary to ſuppoſe, that as the Father owns Chriſt's Divinity in the *firſt Clauſe*, ſo he Characterizeth him in his Relation both to himſelf and us, as he is Mediator and Saviour, in this *Second Part* of our Text. So that we are neceſſitated to conclude, that the deſign and import of theſe words, as additional to the *firſt Clauſe*, and as Introductory to the *Laſt*, is to point out Chriſt to us in his Office, as he is intruſted with the

(*e*) Luke 2. 14.

Con-

Concerns of the World and the Church. For where the words are of a general Signification, I can ſuggeſt to my ſelf no reaſon for limitting them to either of theſe Objects apart.

But, that it may further appear that this is the ſenſe and deſign of the great God, in this ſecond Clauſe, I deſire one place of Scripture may be duly conſidered, as parallel to our Text. It is part of that excellent Propheſie concerning Chriſt, where God the Father is introduced, ſpeaking thus concerning him (*f*). *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, and he ſhall bring forth Judgment to the Gentiles.* The Character of *Servant*, which Chriſt gets here, muſt be ſuppoſed to relate to him as he is the Redeemer and Loganthropos, and therefore the *Chaldee* Paraphraſe renders the place thus; *Behold my Servant the Meſſiah.* And what is added, when Chriſt is called *God's Elect* or choſen one, is rendered *my Beloved*, not only in that Paraphraſe but by St. *Matthew*, (*g*) where he cites this Paſſage, and applies it to Chriſt: ſo that this is the very ſame with that of our Text, where the Father calls Chriſt his *Beloved Son.* But, beſides theſe Appellations, we have an Account of Chriſt's Office, as *Matthew* renders the words, where God ſays concerning Chriſt, *that he had choſen* him, and *that his Soul was well pleaſed in him*, as thus choſen and ſet apart. For that, thus we are oblig'd to interpret the Place, appears from what follows immediately after, *I will put my Spirit upon him, and he ſhall ſhew Judgment to the Gentiles; he ſhall not ſtrive, nor cry, —— till he ſend forth Judgment unto Victory; and in his Name ſhall the Gentiles truſt.* And much more follows in that Chapter of the Prophet *Iſaiah*, if we will take the Pains to conſider it. But this is ſufficient to prove, what I propoſed, that *God's being well pleaſed with Chriſt* here, and conſequently in our Text (which is a kind of Repetition of theſe words in the Prophet) is expreſſive of his ha-

(*f*) Iſai. 42. 1. (*g*) Mat. 12. 18, &c.

ving made choice of him to be the Redeemer of Sinners; ſeeing for this end, he is ſaid to be *anointed by the Spirit, and commiſſionated to bring forth Judgment unto the Gentiles.* To which purpoſe the *Targum* does not unfitly Paraphraſe the laſt part of the words thus. Behold —— *my Beloved, in whom my Memra takes delight*; (*i. e.* in whom the *Logos* takes pleaſure to Tabernacle;) *I will put my Holy Spirit upon him, and he ſhall reveal my Judgment* (*i. e* diſcover my Counſel, Will, and Goſpel) *to the Nations.*

And if to this Scripture we add the Second Pſalm, I ſuppoſe we ſhall be put to no further Trouble to prove, that this muſt be the genuin Senſe of this place. And ſeeing the *Targum* (though it may be thought to perplex the meaning of *ver.* 7.) ſeems to me to hit the Senſe of that Pſalm, in ſome reſpects, more nicely than any other Verſion, I ſhall give you a literal Verſion of it in this place; which any one that pleaſes, may compare with the Hebrew and Septuagint, or any other Tranſlation.

" Why do the People rage, and the Nations deſign a vain
" and impoſſible thing? The Kings of the Earth riſe up,
" and the Great Men aſſemble in Council, in order to
" make Defection from *Jehova*, and to War againſt his
" *Meſſiah.* Let us break their Bands and caſt away their
" Cords from us. *He* that ſits in the Heavens ſhall laugh.
" The *Memra* of God ſhall have them in Deriſion. Then
" ſhall he ſpeak to them in his Might, and confound
" them in his Anger. For I have anointed my King, and
" ſet him upon the Mountain of my Sanctuary. I ſhall
" recite the Covenant which God has declared unto me.
" *Beloved*, as the Son to his Father, thou art Pure to me,
" as if this Day I had formed thee. Aſk of me, and I will
" give thee the Riches of the *Gentiles* for thine Inheri-
" tance, and the Dominions of the ends of the World for
" thy Poſſeſſion. Thou ſhalt break them as with an
" Iron Rod, and beat them ſmall as earthen Veſſels.
" Therefore underſtand, O Kings, and learn Wiſdom ye
" Rulers of the Earth. Serve before God with Reverence,
" and pray with Dread. Imbrace Doctrine, leſt he be
" Angry,

" Angry, and ye lose your way. When his Fury breaks " forth, all they shall be Happy who trust in his " *Memra*.

Now, after the Consideration of all I have said, may we not justly suppose, that if God were pleased to paraphrase upon this part of his own Words, it would be to this or the like purpose? " And now, O ye Apostles, " as I do solemnly declare unto you, that this Person, " whom ye see transfigured before you, is indeed my Son, " though now also become Man: So I do assure you " that I am well pleased and satisfied with the Choice I " have made of him; and that I do intirely intrust the " Concerns of the World and my Church into his Hands, " and do acquiesce in, and rest satisfied with him, in all " that he does or shall do; seeing I am assured he will " manage all for my Glory and your Good.

And if this be once supposed, we readily apprehend the Connexion between this and the last part of the words; where God injoyns us immediately, *i. e.* upon the foregoing Account and Reason to *hear* and *obey Christ*. For this last Clause must then result, as a necessary Conclusion from the preceding ones, as the Premises. For if Christ be not only the Son of Man, but the Son of God; and if God the Father hath also (which is the more immediate Foundation) committed all our Concerns into his Hands, and rests satisfied with this choice; then we must of necessity be supposed to be under the strongest and most lasting Obligations to intrust our Concerns into his Hands also, and rest intirely satisfied with his Conduct; who is in that case not only our Choice, but antecedently to this, the Choice of God the Father himself.

These things therefore being thus considered, we find our Thoughts let in to a distinct and clear Apprehension and View of the Connexion of this second Clause with the Preceding and Following, as it reflects Light upon both. And consequently we cannot but see the Design and Scope of the whole, in relation both to God and Men.

And *1ſt*, I ſay, we ſee hence the Relation that our Saviour bears to his Father, as he is Mediator, and by him intruſted with all the Concerns of Men. For upon this very Account and for this Reaſon, it pleaſed the Father that his only Begotten Son ſhould aſſume our Nature and become Man; that as *Longanthropos* he might manage Human Concerns, for the Honour of his Father and our peculiar Advantage.

There are two things therefore which reſult hence; which tho' we may have occaſion afterwards to conſider more fully, and in another dreſs, we cannot altogether paſs over in ſilence in this place.

The *1ſt* is, Chriſt's Aptitude and Fitneſs for his Work, as he is Mediator and Redeemer; in his Choice for which therefore the Wiſdom of God is moſt conſpicuouſly to be ſeen.

For as he is God, he is able to do whatſoever he pleaſeth, and to perfect whatever he undertakes.

As Man, he was in a Capacity to do and ſuffer for us in our Nature and in our Stead.

And as he is God and Man in one Perſon, both theſe Aptitudes are joyn'd in ſuch a manner, that what is peculiar to each Nature apart is equally attributed to his Perſon.

Hence therefore Chriſt, as the *Loganthropos* or *Logos made Man*, is become the only Treaſury and Storehouſe of all Grace for us; through whom, as the Father comes down in Bleſſings, we muſt alſo aſcend to God in Deſires and Endeavours. For (*a*) as *all the Fulneſs of the Godhead dwells in him Bodily*, i. e. really in oppoſition to Types and Shadows, and Perſonally, in contradiſtinction to the Divine Preſence with Men or Angels: So (*b*) *it is out of his Fulneſs that we receive Grace* and whatever we ſtand in need of; ſeeing, as he is the Redeemer (*c*) he *is full of Grace and Truth*, for the Benefit of his Children. For (*d*) *in him are hid all the Treaſures of*

(*a*) Coloſſ. 2. 9. (*b*) John 1. 16. (*c*) John 1. 14. (*d*) Coloſſ. 2. 3.

Wiſdom

Wiſdom and Knowledge. And therefore (*a*) *he is made of God unto us Wiſdom, Righteouſneſs, Sanctification and Redemption.* When therefore *God ſhines into our Hearts,* he is ſaid (*b*) *to give us the Light of the Glory of God, in the Face of Jeſus Chriſt.* In which, ſays the ſame Apoſtle (*c*), *we all beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord.*

The 2*d* thing that reſults hence, is the Father's Appointment of Chriſt to the Office of Mediator, and his Acquieſcing in him, as to the Diſcharge and Management thereof: (*d*) *For him has the Father ſealed* or commiſſionated, as Chriſt himſelf tells us.

And lo! here the Father himſelf proclaims this his Commiſſion to Men, by an Articulate Voice from Heaven, as he had done before to himſelf, after his Baptiſm.

And what was the whole Life of Chriſt, and his many Miracles, together with his Reſurrection and Aſcenſion, and his ſending the Holy Spirit upon his Diſciples, but ſo many repeated Confirmations of the Commiſſion he received from his Father, for the executing of his great Office, as the King of his Church, and Ruler of the whole World?

For (*e*) *Chriſt took not this Honour to himſelf, as Mediator, but was called to his Office as* Aaron *was of old to the Prieſthood.* And when by the Father's Commiſſion he was once inveſted with this ſupreme Authority, he managed the ſame altogether according to the Inſtructions given him; being thus *faithful to him that appointed him* (*f*).

And here, by the way, we may juſtly ſuppoſe, that the Reaſon why God thinks it enough to hint only what relates to Chriſt's Government is not only exactneſs in this Divine Sentence, that it may bear a juſt proportion to the Brevity of the firſt and laſt

(*a*) 1 Cor. 1. 30. (*b*) 2 Cor. 4. 6. (*c*) 2 Cor. 3. 18. (*d*) John 6. 27. (*e*) Heb. 5. 4, 5. (*f*) Heb. 3. 2.

Clauſe; but the ſuppoſed needleſſneſs of ſaying more than barely to confirm what the Apoſtles had heard *Moſes* and *Elias* ſpeak of, together with our Saviour: the Subject of whoſe Diſcourſe (*a*) was *Chriſt's Sufferings at* Jeruſalem, and their *Accompliſhment by his Deceaſe*, and conſequently the Erection of the Goſpel-Kingdom under Chriſt. And beſides all this, it was left to the Holy Spirit, as part of his peculiar Work (*b*), *to teſtify and explain this and the other Heads more fully*. For (*c*) he was *to receive of Chriſt, and ſhew it unto Men*. And his very Miſſion and being given was the *aſſured Evidence*, (*d*) that Chriſt was glorified, and was fully inveſted with the Government of the World and Church: For, as the Apoſtle argues (*e*), *Becauſe he humbled himſelf, and became obedient to the Death, even the Death of the Croſs: Therefore God hath alſo highly exalted him, and given him a Name, which is above every Name*, &c.

Now, as in theſe things, we ſee the Relation that Chriſt bears to the Father, as he is Mediator, in the Connexion of this ſecond Clauſe of our Text with the firſt; ſo we may ſee alſo with equal diſtinctneſs, if not with more, the Relation that Chriſt the Mediator bears to us, in the Connexion there is between this Second and the Laſt part of our Text.

Therefore *2dly*, let us conſider how ſtrongly God infers our Duty, in an immediate relation to Chriſt and the Obedience we thus owe him, from the former Premiſes.

And here, I ſuppoſe, we need not ſay much. For our Reaſon muſt of neceſſity be ſuppoſed to argue after this manner: Has God indeed owned Chriſt from Heaven, and that in ſo ſolemn a manner, to be his own Son, his Beloved Son? Nay, has God the Father in like manner aſſured us that he has made choice of him, as *Logan thropos*, to be our only Saviour and immediate Ruler? Then ſurely, O my Soul, (may every one ſubjoyn) thou canſt no longer be in ſuſpence as to thy Duty and Intereſt;

(*a*) Luke 9. 31. (*b*) John 15. 26. (*c*) John 16. 14. (*d*) John 16. 8, 9, 13. (*e*) Phil. 2. 8, 9, &c.

conſidering

conſidering the Solemnity of the Divine Command, and thy Obligation to obey the ſame. For can any be ſuppoſed to be better qualified to govern and ſave us than this Jeſus? And is it not ſelf-evident, that God muſt needs have made the beſt Choice for us?

Oh! that therefore Men would ſuffer themſelves to fall in more univerſally and more fully with God's Purpoſe and Deſign, declared ſo ſolemnly in theſe words, that we might be able to ſay of Chriſt, in a Spiritual ſenſe, what was ſaid of *Solomon* of old in a Political one: *Then* Solomon *ſat on the Throne of* David *his Father*, καὶ εὐοδώθη, *and proſpered*, or (as I chuſe both, to render and underſtand the word, according to the ſenſe of the Septuagint) *was acquieſced in, and all* Iſrael *obeyed him.* For tho' I am not more certain of any Sacred Truth than this (*a*), *That Chriſt ſhall and muſt Reign, until he has put all his Enemies under his Feet:* Yet alaſs! how melancholy is it to think, that ſo many of the Children of Men, for whoſe Benefit he came into the World, ſhould ſay; *We will not have this* Jeſus *to rule over us?* Some, and thoſe the far greateſt part of Mankind, ſpeak this openly in Profeſſion, *viz.* Mahometans, Pagans, Jews, Atheiſts and Deiſts. Others, in the tendency of their Principles, as Socinians and Papiſts. And others, tho' profeſſed Proteſtants, and alaſs! too many of theſe of all Denominations, in their Lives and Converſations.

But this leads me to the more immediate Conſideration of this laſt Clauſe of our Text, which we muſt not paſs over without ſome more direct Explication, in order to the further Improvement of the whole.

The III*d* and Laſt thing therefore to be conſidered in this Text, is the Command annexed to the preceeding Declaration of Chriſt, as to his Perſon and Office: And this is in theſe two words, αὐτοῦ ἀκούετε, *Hear ye Him.*

I ſuppoſe it would juſtly be look'd upon as a very impertinent thing, to trouble you with the various Accep-

(*a*) 1 Cor. 15. 25.

tations or Accommodations of this Verb ἀκούω. And therefore I ſhall reckon it enough here, to preſent you with this one plain Obſervation; that, whenever a Superior uſes this word to an Inferior, at leaſt ſuch a one as is properly a Servant, we muſt in reaſon believe that he means not barely that ſuch a Perſon ſhould attend to ſuch or ſuch a Thing, but that he comply with this Declaration of his Will, as bearing the Force of a Command, as to ſomething to be done.

When therefore we are required by God (*a*) *to hear him, that our Souls may live*, which our Saviour turns into the Form of a Promiſe; aſſuring us (*b*), That *if we do hear, our Souls ſhall live:* We cannot but immediately apprehend, that Obedience is required of us and expected from us, in this caſe, in order to be Happy: For to what purpoſe do we hear, if we obey not; when God has expreſly told us (*c*), *That the Hearers of his Law are not juſt before him, but that the Doers of it ſhall be juſtified.*

So that were all I have ſaid under the former Head precarious, this laſt Clauſe were ſufficient to juſtifie my ſuppoſing it. For as where there is no Law there is no Tranſgreſſion, ſo where there is no Law there can be no Obedience; ſeeing Obedience, as well as Tranſgreſſion, is relative to a Law and does neceſſarily ſuppoſe it.

And therefore I am much miſtaken, if the requiring our Obedience to Chriſt here, does not ſuppoſe his having declared Chriſt to be our Ruler in the preceding Expreſſion. For what immediate or direct Obedience can God require of us to Jeſus Chriſt, if he ſtand in no Relation to us, as our immediate Ruler and Governor, by delegation from himſelf? Surely no *Jew* was ever ſo ſottiſh as to expect a *Meſſiah*, that was to ſave them, without ruling them. So far were they from this, that tho' in their laſt Degeneracy they had loſt the Notion of a Spiritual Saviour, yet that of a King was ever in their Minds, and is to this Day; tho' they miſtake the Nature of this King and his Kingdom. However, even this Notion of

(*a*) Iſa. 55. 3. (*b*) John 5. 25. (*c*) Rom. 2. 13.

theirs,

theirs, however imperfect, leads us up to the apprehenſion of that Eſſential part of the Character of the *Meſſiah*, *viz.* that of Ruling, and conſequently ſaving them in the way of Government; which however blended in proceſs of Time with corporeal and worldly Ideas, I do look upon to contain the true Character of the *Meſſiah*, as he was promiſed in the Old Teſtament.

And this will appear plain, if we conſider either that ancient Propheſy of *Shiloh* (*a*), or any other Propheſy concerning Chriſt, that is full and clear. I ſhall only take notice of one here, becauſe I think our Text bears a very peculiar Aſpect to it. It is that memorable Paſſage of *Moſes* (*b*), *The Lord thy God will raiſe up unto thee a Prophet, from the midſt of thee, of thy Brethren, like unto me; unto him ye ſhall hearken. ——And it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my Name, I will require it of him.* Such a Prophet then the *Meſſiah* was to be as *Moſes* was, even a Legiſlator and Supream Ruler under God his Father: He was to come with a new and full Commiſſion to teach and rule us. So that if Men ſhould refuſe to obey him, God threatens to puniſh ſuch Perſons as Rebels againſt his Supream Majeſty. Now, as here, it is ſaid of Chriſt, that he ſhould ſpeak to Men *in the Name of God*, ſo elſewhere it is ſaid of him (*c*), That *God's Name ſhould be in him.* For I ſhall afterwards have Occaſion to prove, that it is Chriſt who is there ſpoken of as God's Angel, that conducted *Iſrael* out of *Egypt*. And is not each of theſe Expreſſions equivalent to the ſecond Clauſe of our Text; where the Father ſays, That *he is well pleaſed with Chriſt*, as we have explained the Phraſe? For what elſe is it, *to have God's Name in him*, but to have the Divine Authority lodged in him? And what elſe is it *to ſpeak in the Name of God*, in the moſt proper and emphatical Senſe, but to ſpeak and act according to the ſupreme Commiſſion granted to him by his Father?

(*a*) Gen. 49. 10. (*b*) Deut. 18. 15, *&c.* (*c*) Exod. 23. 21.

So

So that we muſt ſuppoſe, that God the Father does ſpeak over again in this Text, what our Saviour had ſaid in that which we explained at large in the preceding part of this Introductory Diſcourſe. For, as there he tells us (a) *That the Father judgeth or governeth no Man immediately, but hath committed all Government unto the Son, that all Men might honour and obey the Son, even as they do the Father*: And as elſe where he ſays, (b) *Ye believe in God, believe alſo in me.* So here the Father gives us the ſame Account of his Will. As if he ſhould ſay, "It is "not enough now, that ye believe in me; ye muſt alſo "believe in my Son: For I do injoyn and command you "to Own and Reverence this Perſon, whom ye ſee I "own to be my Beloved Son. As therefore I have made "Choice of him to be your Ruler and Saviour, and do "intirely acquieſce in him as ſuch; ſo I do expreſly, and "in the moſt ſolemn manner charge you here to Honour, "Obey and Serve him, as your immediate Lord, Maſter "and Redeemer. And this your Obedience to him I will "eſteem as Obedience to me. Whereas I will puniſh "your Diſobedience as Rebellion againſt my ſelf. For we find our Saviour himſelf draws this very Inference, from his being conſtituted Redeemer by his Father's Commiſſion; when he ſays, (c) *He that Honoureth not the Son, Honoureth not the Father who hath ſent him.* Whatever therefore the Conſtitution of the Old Teſtament was, as to this particular, (which we may have Occaſion to clear up afterwards) yet it is certain, that the new Economy, under which we are, or (as the Apoſtle ſpeaks) (d) *The World to come was not ſubjected* immediately *to Angels* but to *Chriſt*, acting as a viſible or known Governor and Ruler.

Hence therefore we attain to ſee, in the general, what Notion we ought to entertain, both of that part which the Father and which the Son acts in the Work of our Redemption. The Father does all that is requiſite on

(a) John 5. 22, 23. (b) John 14. 1. (c) John 5. 23.
(d) Heb. 2. 5.

his

his part, to assure us, that the Credentials which Christ brought with him, to evidence his Divinity and Mission, were indeed from himself, in order to draw us in to believe and obey him. And the Son does all that is proper on his part, to draw us back to his Father again, as our ultimate End and chief Good, that we may attain to glorify and enjoy him for ever.

And now, my Friends, may we not easily see our Duty and Interest from this Consideration, in conjunction with all those Things we have discoursed of. And therefore, though we must reserve the more peculiar and larger Improvement of what we have said, to its proper place afterwards, (when we shall have finish'd the main Work it self, if it please God to lengthen out our Life and Strength for so great a Performance:) Yet we cannot leave this Preliminary Part without some Hints this way; which shall be only such as every one may see to be plain and necessary Inferences, from a Review of what has been said.

And 1*st*, If Christ be indeed the ancient *Shechinah*, the *Logos* of God, his Son and our King, can we now think of withdrawing our Obedience from him? Dare we venture to be of the number of those *mad Gentiles*, prophesied of by the *Psalmist* of old, (*a*) *Who enter into a Confederacy against* Jehova *and his* Messiah (as the word is in the Hebrew) saying, *Let us break their Bands asunder, and cast away their Cords from us*; when we know, that *God laughs at such Persons, and has them in Derision, and that at length he will speak to them in his Wrath, and vex them in his hot Displeasure?* What! shall we refuse to obey him that Created Us and all Things else? Who ever governed and ever must govern the World? Who ruled the *Jewish* Church of old, as the peculiar King of that People? And who now in a special and spiritual Manner manageth his Gospel-Church, as our Head and Sovereign? Can we, I say, refuse Obedience to this glorious and blessed Person? To him, who had his Delights

(*a*) Psal. 2. 1, 2, 3, 4, 5.

with

with the Children of Men before the World was, and ever took Pleaſure to do them good? Or can we withdraw our ſelves from his Obedience, who has ſo much Right to require it of us, and expreſſes ſo much Kindneſs in his ingaging us to it.

2. Has this glorious Perſon taken our Nature upon him, out of reſpect to us, in order to be capacitated to ſuffer in our ſtead, that he might reſcue us from Eternal Miſery: And can we be ſo ungrateful to ſuch a Benefactor and ſo unmindful of his Love and Favour, as to ſlight all he has done for us?

3. Is he ſo fitted and qualified to Save us, as he is both God and Man, having both Natures united in himſelf? And ſhall we be ſo blockiſh and unreaſonable, as to ſlight him, who only is in a Capacity to ſave and reſcue us from Eternal Wrath and Miſery?

4. Has God the Father made choice of him, as the only fit and proper Perſon to redeem and ſave us; and can we be ſo Britiſh as to think, that God could be miſtaken in his Choice, or that we can chuſe better for our ſelves?

5. Has the Father expreſly commanded us to obey Him even as we obey Himſelf: And ſhall we dare to refuſe to comply with his expreſs and poſitive Will, ſo ſolemnly diſcovered and declared? Can we harden our ſelves thus againſt God and proſper? Or do we imagine to prevail in oppoſing the Almighty?

6. Will not God therefore interpret our Diſobedience to Chriſt to be Rebellion againſt Himſelf, if we refuſe to ſubmit to this his expreſs Commandment? And therefore what can we expect, in this caſe, but his utmoſt Diſpleaſure, and the moſt ſevere Puniſhments that his Juſtice can inflict upon us?

7. And therefore after all, let us think, my Friends, what God could be ſuppoſed to ſay more to us, and do more to ingage us, as Reaſonable Creatures and Free Agents to his Service? And what then can we be ſuppoſed to ſay for our ſelves, by way of Apology or Excuſe, in caſe of a wilful Diſobedience and Stubborneſs? Oh! my dear Friends, with what Face dare we look upon Chriſt,

Chriſt, our great Judge, at the laſt Day; if we continue to ſlight him and rebel againſt him?

And now, after theſe ſhort but ſubſtantial Hints, by way of Query; let me beg that every one of you would ſo conſider them, as deduced from the Premiſes I have been diſcourſing of, as to put home this one Queſtion further to your own Souls, ſeriouſly and impartially, as in the ſight of God: Have I indeed accepted of Chriſt, upon his Own and the Father's Terms? Have I ſubmitted to him, without reſerve, as my only and compleat Saviour, and come under his Yoke and Service, as my Lord and Maſter univerſally and chearfully?

If not; let me earneſtly intreat you, as you love your Selves, not to delay in a Matter of this Conſequence. Suffer not your Minds to continue under the fatal Sleep, which is unto Death: Neither let your Souls ſink deeper into that dreadful Spiritual Lethargy, which we are all, alaſs! too naturally prone to. But watch and be ſober, and ariſe from the Dead, that Chriſt may give you Life.

But when ye have devoted your ſelves to Chriſt and his Service, be not ſo fooliſh as to think that your Work is done: Nay, rather reckon it is but juſt begun; and that it will not end even when Life ends; but begin then to arrive at its higheſt pitch. Therefore let it be your Study and Buſineſs to fit your ſelves for the more Perfect State, by ſtudying to advance and grow in lively and daily admiration of Chriſt and his Excellencies, in order to grow alſo in raiſed Affections towards him, pure Adoration of him, intire Subjection under him, thorough Obedience to him, intimate Communion with him, and perfect Satisfaction in him.

And thus I am arriv'd at length, at the end of what I had to ſay to this Text, by way of Explication. By all which, I hope, I have reached this Point; that all ſober and thinking Perſons muſt be obliged to Conclude, from what has been ſaid, That the Happineſs of Chriſtians can ſtand in nothing elſe but a true Aſſimilation to Chriſt, a thorough Election of him as our Head and Saviour, and

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an intire Submission to him as such, in order to glorify and enjoy God through him. For it is impossible that any thing, short of this, can dispel the Fears, answer the Hopes, or satisfie the Desires and Expectations of a Spiritual, Capacious and Immortal Soul.

To Conclude therefore, not only the Explication of this Text, but all my Preliminary Work, we may easily see, from what has been said and laid down as the Foundation of our ensuing Inquiries; that the same General Heads lie before us, to be considered from hence, which we laid down before from the other Passage of Scripture.

But seeing I mentioned them then, and must again in the Second Book, it would be needless, if not foolish, to repeat them here: And therefore I proceed to give the Reader a Specimen of the Principal Parts and Heads of the Great and August Subject of *Christology*.

FINIS.

THE LOGOS: OR, A DISCOURSE CONCERNING CHRIST As Such.

BEING THE

Second BOOK OF CHRISTOLOGY.

JOHN I. 1, &c.

In the Beginning was the Logos, *and the* Logos *was with God, and the* Logos *was God.* —— *All things were made by him.* —— *In him was Life, and the Life was the Light of Men,* &c.

1 ESDRAS IV. 41.

Great is the Truth (ἡ Ἀλήθεια, *i. e.* The *Logos*, who is emphatically and most properly so) *and Mighty above all Things.*

LONDON: Printed in the Year, 1705.

THE

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A

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LOGOS.

The INTRODUCTION.

HAVING already made the World acquainted with my Design in general, I find my self obliged to give a more particular Account of my Scheme, according to which I am resolved to prosecute this great Subject, if God see fit to allow me to Live to finish it.

For this very Thought leading me in to consider the uncertain and fluctuating State of all Things here below, and that, as the Poet says, *Vitæ summa Brevis spem nos vetat inchoare Longam*, *i. e.* the uncertainty of our short Life forbids us to project Things for a long Time to come: I conclude it to be altogether convenient, if not necessary, to impart to the World, what I could wish to Live to see finished for the Good of Men.

But this is, it may be, too great a Thing for me to hope for, as being reserved for Others more Worthy and Accomplish'd and more Honour'd and Bless'd of God, to impart such great Discoveries to Men, in order thus to

ſet the Goſpel in a fairer and truer Light than it has been yet ſeen in. Nay, I have ſometimes been ready to think, that the diſtinct Knowledg of what I aim at, under many Diſcouragements and Diſadvantages, is too great a Bleſſing for this Degenerate Age, and is reſerved for a Purer State of the Church, in which *many ſhall run to and fro, and Knowledg be further increaſed*; and therefore perhaps will never be univerſally and fully underſtood, received and improved, until the Happy *Millennium*, which (as I have given ſome probable * Conjectures this way) I look to be near 300 Years from us who Live this preſent Year 1705.

However I ſhall take this Opportunity to give a brief Account of what I purpoſe to Diſcourſe of, in relation to this Subject; that in caſe I ſhould be cut off, or be otherwiſe rendred incapable to proſecute ſo great a Deſign, I may at leaſt be ſo happy as to leave ſome Hints upon Record, which may be of uſe; if it were but to ſuggeſt to others ſome Thoughts, which I am ſure (ſome of them at leaſt) require to be Cultivated and Improved further than they have ever been yet in the Church, ſo far as I am capable of judging, from all the Books Ancient and Modern, which I have perus'd and look'd into. And the Great God, who is the Searcher of Hearts, knows this, that, ſo far as I am able to judge of my ſelf, it is with a ſincere Deſign to be uſeful, and not out of Vanity to be talk'd of, or be thought ſome Body in the World, that I am now ſo deſirous to impart any Thing relating to this Subject; eſpecially after this confuſed Manner, and in ſuch an unpoliſh'd Dreſs. But it is to him I owe all I am, all I have, and all I know. And as therefore I hope I ſhall chearfully ſubmit and reſign my Self to his Sovereign Will and Diſpoſal, if he ſhould ſtop both my Pen and Mouth after this; ſo I am oblig'd in Duty and Obedience to his Command, not to put my little Light under a Buſhel, but to let it ſhine as far as it can, and as long

* See the Firſt of my Four Diſcourſes, *pag.* 67, *&c. pag.* 90, *&c.*

as

as my kind Maſter ſhall be pleaſed to continue the Flame and give Fuel for that end.

But to proceed to give ſome Account of what I am now to enter upon, I muſt deſire the Reader to remember, that I have already mentioned Three General Heads, (which will make ſo many Parts of my intended Work) which do naturally reſult from both the Texts, which I have ſo largely Explained. Theſe are, as I ſaid before,

I. To conſider Chriſt, both as he is the *Logos* or Son of God, and as he is *Loganthropos* or the *Logos* made Man, and in both Reſpects to conſider him as the Ruler and Governor of the World and Church.

II. To give a particular and diſtinct Account of Chriſt's Government, both over the World and over the Church.

III. To improve both theſe Accounts of his Perſon and Government, in order to our obeying Chriſt, and ſubmitting to his Government and Laws.

Now, in order to conſider theſe Heads, I ſhall be obliged (as I ſaid before, when I entred upon the preceding Book) to follow different Meaſures at this Time; by preſenting the World with *Two* very different ſorts of *Specimens* of my intended Work. For, *Firſt*, I muſt, purſuant to the Title, prefixed to this part, launch forth into as full, large, and compleat a Treatiſe as I can, concerning the *Logos*; that it may be ſeen what my deſigned Work is, if I ſhall live to Diſcourſe of the other Heads of this Subject with equal accuracy, in order to bring them to ſome juſt Proportion to this Part. And then, in the *next Place*, I ſhall proceed to give the World a ſhort Synopſis, or Scheme, of the remaining Parts of *Chriſtology*, by way of Hints; ſome of which I ſhall barely offer and propoſe to further Inquiries; while at the ſame Time, as I find it neceſſary or convenient, I ſhall be at ſome Pains to illuſtrate and perhaps ſufficiently explain others.

I begin with the First of these Specimens now.

In order to Discourse distinctly of Christ's Government over the World and Church, I must previously give some Account of himself. For it is necessary that we have a right Idea and Conception of this glorious Person, as he is described to us in the Sacred Volumes, before we can attain either duly to understand or improve the Account they give us of his Laws and Institutions.

And here I must advertise the Reader, that I shall be obliged frequently to make use of some words, as they sound in the Greek New-Testament, because we have none in our English Language that can express fully or clearly what they mean. Such is the Name of Christ, *Logos*, which St. *John*, in the beginning of his Gospel and elsewhere, makes mention of; and which we render *the word*, for want of a better. But it will be plain, by what we have to say afterward, that this does as little express the import of *Logos*, as the Latin word *Sermo* or *Verbum* does, which * *Lactantius* of old took notice of, as vastly short of the Expressiveness of the Greek. Such also is the Name or Designation the Holy Spirit goes under, when he is called the *Paraclet*; which our Interpreters render always the *Comforter*, without any just Reason: seeing the word is more frequently used to denote the Holy Spirit as an Exhorter or Advocate, as I may afterward have occasion to shew. And such also is the word *Hades*, which our Version renders very oddly, yet constantly, *Hell*: whereas it signifies the *State* or *Place* of *separate Souls*, whether happy or miserable. Therefore, as the word *World* denotes to us this present State and Place of Men or Souls imbodied, so *Hades* shall be used

* *Lact. de vera sap. Sed melius Graeci λόγον dicunt quam nos Verbum sive Sermonem: λόγος enim & Sermonem significat & rationem; quia ille est & vox & Sapientia Dei.* Had some Men considered this, they would have thought it a very needless Labour, to dispute whether the Latin word *Ratio* or *Verbum* and *Sermo* do best answer the meaning of *Logos*:

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by us to expreſs the State and Place of Souls unbodied; which was the Notion the Ancient Fathers had of it, yea, the Writers of Scripture alſo, as we ſhall ſee afterward. Now ſeeing our Interpreters themſelves, have made ſeveral Hebrew and Greek words Engliſh, ſuch as (beſides the proper Names of Men and Places) *Jehova*, *Emmanuel*, *Meſſiah*, *Jeſus*, *Chriſt*, *Paradiſe and Amen*: why may not I (when not only Reaſon but even Neceſſity in ſome ſenſe obligeth me) aſſume the Liberty of Naturalizing theſe three other words of *Logos*, *Paraclet* and *Hades*?

And I muſt premiſe this alſo, that as all Perſons are allow'd to make uſe of Terms of Art, which are proper to and expreſſive of the Things they ſpeak of, and explain to others: So I hope I may be allowed the ſame Liberty here. There are therefore three words, altogether new, and never, that I know of, uſed before, that my Subject will oblige me to make frequent mention of, in the following Diſcourſes; which I am willing here to adverti ſe the Engliſh Reader of, that they may not appear Barbariſms when they occurr. The firſt is *Loganthropos*, which is as much as to ſay the *Logos made Man*, or become Man. It has been uſual with all Divines to call Chriſt, conſidered as Mediator, *Theanthropos*, that is *God-Man*, or God made or become Man. But I am of opinion, that this way of ſpeaking is improper. For the word *Theos* relates to Chriſt, rather conſidered Eſſentially than Perſonally. And therefore, tho' the Sacred Scripture, in order to aſſert Chriſt's Divinity, doth ſay, that *God was manifeſted in the Fleſh*, (*a*) yet it never ſays, *that God was made Fleſh* (*b*). Whereas it ſays expreſly, that *the Logos was made Fleſh, and dwelt* in Fleſh *among us*. For it was the ſecond Perſon of the Trinity (to ſpeak in the uſual Theological Language) that aſſumed our Nature, and not God eſſentially conſidered. And therefore, when it is ſaid, that *God hath purchaſed the Church with his own Blood*, (*c*) common

(*a*) 1 Tim. 3. 16. (*b*) John 1. 14. (*c*) Acts 20. 28.

Reaſon will tell us, that the meaning is no more than this, that we are Redeemed by the Blood of Chriſt, who as *Logos* was God. The *two* other words are *Logocraty* and *Chriſtocraty*. I uſe the *firſt* of theſe to expreſs the Government of Chriſt over the World and over the Jews, before his Incarnation: And I uſe this word, rather than *Theocraty*, becauſe I hope to make it appear, that it was the *Logos* that was the immediate Governor then, both of the World in General, and of the Jewiſh Nation in Particular. And if *Joſephus* (*a*) take the liberty to uſe the word *Theocraty*, to expreſs the Government of the *Jews*, which Notion *Spencer* and others, have ſince refined upon: I hope I may be allowed to uſe the term *Logocraty*, on my Principles, with equal Freedom; eſpecially, ſeeing all Authors take the Liberty to make or uſe the like compounded words, ſuch as *Monarchy*, *Ariſtocraty* and *Democraty*, which we uſually, but corruptly call *Ariſtocracy* and *Democracy*. And upon the ſame Account I am bold to uſe the term *Chriſtocraty*, to denote the Government of Chriſt, both over the World and over the Church, ſince his aſſuming our Nature. And ſeeing it is under this brighter and more perfect Oeconomy that we do now live, where he, that was of old the immediate Governor of Men, as *Logos*, is now manifeſted as *Loganthropos*; therefore I chuſe longeſt upon *Chriſtocraty*. And upon the ſame Reaſon, I may take the Liberty to make uſe of ſome other compound Greek words, ſuch as *Chriſtianokleſis*, to denote the Calling and Duty of a Chriſtian.

Theſe things being premiſed, I come now to conſider who Chriſt is, and what Idea the Sacred Oracles give us of him. We are not indeed to imagine, that our Conception or Notion of him can ever be perfect or adequate, for that is impoſſible: But yet we may attain to ſuch Thoughts of this Matter, as clearly to apprehend in what Senſe the Holy Writers ſpeak of him, and accordingly reach the genuin Idea of this glorious Perſon, free from any Error,

(*a*) Lib. 2. Contra Apion. *p.* 1071. *c.*

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though perhaps not elevated to the ſame degree of perſpicuity.

Now in order to attain unto this Genuine Idea of our Saviour, we muſt remember, that the Scripture conſiders and repreſents him to us in a Twofold reſpect: In both which we muſt treat of him diſtinctly and apart. The firſt is, in relation to his Divinity; as he is the *Logos* or Son of God. The ſecond is, in relation to his Humanity; as he is *Loganthropos*, or the *Logos* become *Man*; as he is frequently thus ſpoken of, under the Deſcription of *the Son of Man.*

And firſt, I muſt conſider Chriſt, as he is the *Logos* or Son of God. Which Subject I ſhall treat of *firſt* Verbally and *then* Really, as to the Thing it ſelf.

CHAP. I.

Concerning the Epithets *given to* Chriſt, *viz.* Son of God, *Logos* or *Memra*, *and* the Wiſdom of God.

I hope I need not ſpend Time to ſhew, how variouſly the Epithet, *Son of God*, is, or may be uſed. Men may be called ſo, (*a*) in general; as they are Reaſonable Creatures; *for thus they are his Offspring.* And that *Adam* is ſo called peculiarly, as alſo the Holy Angels; yea, and all profeſſing Chriſtians, eſpecially Good Men, the Scripture is expreſs (*b*). And the Reaſons why the Scripture ſpeaks in this Dialect are, I think, too obvious to be mentioned here. But there is an higher Senſe of this Word, when applied and appropriated to Chriſt, as we ſhall quickly ſee.

As for the Deſignation of the *Logos*, it is a Scriptural Name given to Chriſt, which imports, that he is the

(*a*) Mal. 2. 10. Acts 17. 28. (*b*) Luke 3. 38. Job 1. 6. and 38. 7. Gen. 6. 12. and Hoſ. 1. 10. John 1. 12, 51. and 1 John 3. 2.

Son of God in a peculiar and ſuperlative Reſpect. And of this Title, and the Words ſynonimous to it, I muſt ſpeak ſomething before I enter upon the direct Conſideration of the Matter in Hand.

He that hath ever look'd into the ancient *Jewiſh* Paraphraſes of the Old Teſtament, called *Chaldee* from the Dialect, and known by the Name of the *Targums*, will ſee, that frequently mention is made of a Glorious and Divine Perſon or Being, or Attribute; which ſometimes they call *Shekinah* or *Shechinah*, which ſignifies the Divine Habitation or Preſence, or, as ſome interpret it, One in whom God is glorioufly Reſident: But at other times this Divine Being or Perſon; or, as others will, Attribute Property or Relation, goes by the name *Memra*, which is of the ſame Import and Signification in the *Chaldee* as *Logos* is in the *Greek*. To this *Memra* they aſcribe the Creation of the World and the Government of it, and particularly the Government of the *Jewiſh* Nation and Church.

Who this *Memra* is, in the Senſe of the ancient Paraphraſts, has been auxiouſly enquired into by many Learned Men. And ſeveral, both Popiſh and Proteſtant Writers, have ſaid much to prove, that no other but Chriſt is, or can be underſtood by this Name. While on the other hand ſome Learned *Socinians* have, with no ſmall accuteneſs and ſtrength of Reaſoning, ſaid much to render the former Opinion ſuſpected. It is not my Deſign to meddle in this Controverſy directly: For which I refer the Curious for the firſt Opinion, to *Joſeph de Voaſin*, *Raymundus Martini* and *Rittangelius*; but above all, to a late Book, intituled, *The Judgment of the Ancient Jewiſh Church againſt the* Unitarians: And for the other to *Slichtingius* and the *Antagoniſt* of *Rittangelius*, in his Book, intituled, *Bilibra Veritatis*, &c. However I ſhall adventure to ſpeak my Thoughts of this Matter by the by, with all Impartiality, though with Submiſſion to further and better Inquiries.

And here then, I muſt be bold to ſay, that I think they have carried the Argument too far, who have aſſert-

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ed, that the *Memra Dei* or *Jehovæ* is conſtantly uſed in the *Chaldee* Paraphraſes as expreſſive of the *Meſſiah*; as the word *Pithgama* on the other hand, to ſignifie the Word ſpoken. For it ſeems to be no leſs (*a*) plain that the word *Memra* is not perpetually confined to that Senſe, in the *Targums*, than that *Logos* is not always taken in the Goſpels for Chriſt himſelf. But beſides this, it is plain, that (*b*) *Memra* is ſometimes attributed to Men, as well as unto God. And which is yet more conſiderable to this purpoſe; (*c*) not only is the word the *Memra of God* never uſed of *Chriſt*, that I can find, where the

(*a*) This appears plainly in thoſe places where the *Targum*'s uſe this word *Memra*, inſtead of the Affections and Members, which the Hebrew Text metaphorically attributes to God. *E. G. Memra* is put for the *Power of God*, Iſa. 44. 24. *For his Head*, Iſa. 59. 17. *For his Face*, Iſa. 65. 3. *For his Mind*, Ezek. 23. 18. Amos 6. 8. *For his Tongue*, Iſa. 30. 27. *For his Mouth*, Numb. 3. 16. *For his Eye*, Ezek. 7. 4, 8. Hab. 1. 13. *For his Hand*, Numb. 11. 21, 23. *and* 14. 9, 30, 43. *and* 23. 45. *For his Feet*, Hab. 3. 4. See *Bilibra Veritatis*.

(*b*) To prove this, I ſhall adduce Three pregnant Inſtances, *Numb.* 15. 32. where *Jonathan Ben Uzziel* ſays thus. "And there "roſe up a Man of the Tribe of *Joſeph*, and ſaid with his *Memra*, "I will go out and gather Sticks on the Sabbath Day, *&c.* And ſo on *Ruth*, Chap. 3. Ver. 8. he tells us this Story, "And *Pithael* "the Son of *Lais* put a Sword between his *Memra* and *Michol*, the "Daughter of *Saul*, the Wife of *David*. So likewiſe the Paraphraſe on *Eccl.* 1. 2. tells us, "That *Solomon* foreſeeing the Revolt of "the Ten Tribes from his Son *Rehoboam*, did ſay with his *Memra* "*Vanity of Vanities*, &c. In all which places the *Memra* can be nothing elſe but a *Chaldeiſm*, denoting as much as *ones ſelf*. So *Solomon* concluded with or within himſelf, that all Things were Vanity

(*c*) Where the Pharaphraſes ſpeak of Chriſt plainly, they ever do it under the Name of *Meſſiah* or King, never uſing the *Memra* inſtead of it, or adding the one to the other. As to the Verity of this I refer to the Pharaphraſes themſelves, on all ſuch Places. See *Gen.* 49. 10. *Numb.* 24. 17. *Pſal.* 21. 1, 8. *Pſal.* 45. 3. *and* 42. 5. *and* 61. 6, 8. *and* 80. 18. *Cant.* 1. 9, 17. *Cap.* 4. 5. *Cap.* 7. 4, 13. *Cap.* 8. 2, 4. *Ruth* 1. 1. *Cap.* 3. 15. *Iſa.* 4. 2. *Cap.* 9. 5. *Cap.* 11. 1, 6. *Cap.* 42. 1. *Cap.* 52. 13. *Jer.* 23. 5. *Cap.* 30. 9, 21. *and* 33. 15. *Hoſ.* 3. 5. *Mich.* 4. 8. *Cap.* 5. 1. *Zach.* 4. 7. *Cap.* 6. 12.

Meſſiah

Meſſiah is expreſly propheſied of: (*a*) But there are ſeveral Places where the *Memra* is plainly diſtinguiſhed from the *Meſſiah*, and ſpoken of as if he were another Perſon or Being.

Theſe Conſiderations do appear ſo ſtrong to me, that I confeſs I was once of the Mind of the Ingenious Mr. *Nye*, and others, that no Argument could be brought from the *Targums*, that ever they did underſtand the Memra in relation to him, whom the Jews expected to come as *Meſſiah*. For I did ſuppoſe they meant by that word no more than what we do, when we ſay, *Providence has done ſo or ſo*, or ſuch a thing is the effect of Providence; the meaning of which Expreſſions would look as dark to a *Chaldean* (if literally rendred) as this Phraſe of theirs is to us. And I am ſtill of the mind, that frequently they mean no more by it.

But I was not willing to give away any Argument, that could ſerve the Chriſtian Cauſe; though this be but a ſecondary one, on which the ſtreſs of the Controverſie does no way depend. I was therefore reſolved to beſtow a little more time and pains, in a cloſe Inquiry into this Subject; which had gained the Aſſent of many very learned and judicious Perſons of late. But ſtill I found ſo much darkneſs in this Matter, that I could never ſee that the places uſually adduced to prove this were ſo perſpicuous, as to convince an impartial and cloſe Inqui-

(*a*) I ſhall adduce two pregnant places to evince the Verity of this. The firſt is in the *Jeruſalem Targum*, on *Exod.* 12. 42. where, after other things, theſe words are found: "*Moſes* ſhall go forth "out of the middle of the *Deſert*, and the *King Meſſiah* out of the "middle of *Rome*: The one ſhall go before upon a Cloud, and the "other alſo ſhall go before on a Cloud: And the *Memra of God* "ſhall be the Leader between them both, and they ſhall go toge-"ther. Where it is plain, the *Memra* is no leſs diſtinguiſhed from the *Meſſiah* than from *Moſes*. The other place is in the *Targum* of *Jonathan*, on *Iſa.* 42. 1. *Behold my Servant, whom I uphold*, &c. Of which the *Targum* gives the Senſe thus. "Behold my Servant the "*Meſſiah*, whom I ſupport, my Beloved, in whom my *Memra* hath "taken Delight, *&c.* Where it is alſo certain, that the *Memra* and the *Meſſiah* are plainly diſtinguiſhed.

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rer; in ſo much, that I did not find one of the many Citations, quoted by the Learned Author of the Judgment of the *Jewiſh* Church, *&c.* that ſeemed to neceſſitate our Judgment this way. I was forced therefore to be at the Pains to run through the *Targums* my ſelf, as to thoſe places where I thought it was moſt probable that ſomething of this might be found. And at laſt I fell upon ſome Paſſages that ſeem'd very plainly to relate unto the *Meſſiah: Two* of which I ſhall propoſe to conſideration, and both of them, but eſpecially the firſt, I ſee not how any Man can refer to any other Thing but the *Meſſiah*, or Son of God. *The firſt place* is *Gen.* 18. 2. where *one* of the *Three Angels* is called the *Memra of God*; "*Who was ſent*, as the *Jeruſalem Targum* explains "the Story, *to tell* Abraham, *that he ſhould have a Son.* "*As the Second to preſerve* Lot; *and the Third to de-*"*ſtroy* Sodom. *So that when the Two Angels, that were* "*properly ſo, went to* Sodom, *Chap.* 19. 1. *He who is* "*called the* Memra *continued with* Abraham. And that this is the Deſign of the Paraphraſt is plain, not only by ſaying, that this *Memra appeared*, but by deſcribing him *as a Perſon ſpeaking and acting.* (*a*) Now as this aſſures

(*a*) I would here advertiſe the Reader, that if he ſhall conſult the *Polyglott* Bible, in order to be ſatisfied as to this Citation, he would pleaſe to go further than the Latin Verſion, which he will find there: which runs thus. *Tres Angeli miſſi ſunt ad Patrem noſtrum* Abraham, *& tres illi miſſi ſunt ad tres res.* —— *Angelus prior miſſus eſt ad annunciandum patri noſtro* Abraham, *quod ecce* Sara *pariet* Iſaac. —— *Propterea fuit Sermo Propheticus a facie Domini ad* Abraham *juſtum & apparuit illi Sermo Domini in valle viſionis*, &c. For he that only reads this, will be apt to imagine, that *Sermo Domini* ſhould be explain'd by *Sermo Propheticus*, and that both theſe denote the Meſſage brought, and not the Meſſenger who brought the ſame. But if he conſult the Original it ſelf, he will find a very remarkable difference between theſe Expreſſions. For in the firſt we have פתגם *Pithgam*, which anſwers to דבר *Debar* in the Hebrew; which ſignifies a *Word*, *Speech*, *Decree*, *Meſſage*, *Commandment*, or *Order*. But in the other we have מימרא *Memra*, who brought this Prophetical Meſſage to *Abraham*: And who therefore is the ſame with the firſt Angel: So that *Memra* is the Meſſenger who

assures us, that the *Memra* is sometimes taken for *a Person, or Being, subsisting and acting of it self:* so it is no less evident that this *Angel* or *Memra* was not a *common Angel*, but such a *one* as was *God himself*: For what *Angel* or *Creature* could be called *Jehova* (*a*), as he is constantly in the Hebrew Text? Or can we imagine that *Abraham* would call a mere Angel (*b*) *the Judge or Governor of the whole Earth*, as he does him? Or could he indeed have worshipp'd an ordinary Angel, and pray'd unto him as unto God? Or could a good Angel, if nothing but a Creature, have accepted of Divine Homage from *Abraham?* So that this Angel, who is called *Memra*, must be the Son of God: For I do not imagine, that any will say, that it was God the Father; who ne-

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who appeared to *Abraham*, in the Valley of Vision, as he sat in the Door of his Tent, and who brought to him the Prophetical Message from God, That *Sarah* should Conceive and bring forth a Son. As for the Notion, that both the *Jerusalem Targum* and that of *Jonathan Ben Uzziel* talk of here; that one Angel could not be sent about more Things than one at one time: This, as it makes nothing for us, so neither against us, but is to be look'd upon as a a meer Fancy of theirs. Therefore to pass this, I hope from what I have said, we may discern plainly enough the difference between *Pithgam* and *Memra* in this place. But for further Illustration and Confirmation of what I have observed on this Head, I desire the Reader would take Notice of a remarkable Place to this purpose. It is *Deut.* 5. 5. where the Hebrew runs thus: *I stood between* Jehova *and you at that time, to shew you the word of* Jehova. But both *Onkelos* and *Jonathan B. Uzziel* render the Text after this manner. "I stood between the *Memra* of God and you at that time, "to shew you the word [the *Pithgama*] of God. The Latin Version of both these, *viz. Memra* and *Pithgama*, is *Verbum Domini*. And yet nothing can be plainer than this, that the first of these is taken Personally, and the other not. For *Jehova* is rendred in both the *Targums* by the Name of *Memra*, which can therefore, I think, be understood of none properly but of *Christ, the Essential Logos*. Whereas the Hebrew word *Debar*, which signifies (usually at least) the Revealed *Will* or *Precept* of God, is rendred by *Pithgama*, which is of the same Import and Signification with it in the *Chaldee* Paraphrases; as will be plain to any that shall but consider the Scope of the place.

(*a*) Chap. 18. 22, 26, 27, 30, 31, 32, 33. (*b*) Ver. 25.

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ver is called an Angel in Scripture. For whose Angel should he be said to be? And our Saviour assures us, (a) *That he never appeared or assumed any outward Shape.* The *second place*, that I think is very convincing this way also, is *Gen.* 49. 18. *My Soul waits for thy Salvation, O God:* Which the *Jerusalem Targum* Paraphrases after this manner. "Our Father *Jacob* said thus; My Soul "expects not the Redemption of *Gideon* the Son of "*Joash*, which is a Temporal Salvation; neither the "Redemption of *Sampson*, which is a Transient Salvati-"on; but the Redemption which thou didst promise "should come through thy *Memra* to thy People; this "Salvation my Soul waits for. I am aware, that some may Object against this Reading, and say, that the last part of these words should be rendred thus. "But I "expect the Redemption which thou didst promise in "thy *Memra* (or thy Word) to thy People, *&c.* But in this Interpretation there is no Emphasis, and hardly sense, seeing the other Redemptions are specified particularly, whereas this gives an uncertain sound. But as we render it, the last is described as well as the first, by *the Person that was to give Name to the Redemption*; and thereby gives us a rational and noble Account, how *Jacob*, as well as *Abraham saw Christ's Day by Faith, and rejoyced to see it.* But that we may not seem to dictate here, let us view the Context of the *Targum.* And there we will find, that in the blessing of *Judah*, *Jacob* is brought in, speaking thus (*b*). "Kings shall not cease to "be of the Tribe of *Judah*, nor Doctors teaching the "Law from his Posterity, until the *King Messiah* come, "unto whom the Kingdom doth belong, and unto whom "all Nations of the Earth shall become subject. Oh! "how beautiful is this *King Messiah*, who shall arise out "of the Family of *Judah*, girding his Loins and going "forth to War against those that hate him, *&c.* After this rapturous Account of the *Messiah* and the Redemp-

(a) John 1. 18. 5. 37. 6. 46. 1 John 4. 12. (b) Ver. 10. 11, 12.

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tion wrought by him; when the *Targum* proceeds to ſpeak of *Jacob*'s bleſſing *Dan*, *Jacob* is brought in ſpeaking thus. (*a*) "There ſhall ariſe out of *Dan* a Deliverer, "who ſhall be ſtrong: And he ſhall be like a Serpent "lying in the way, —— who ſhall bite the Horſes heel "and diſmount the Rider. This ſhall be *Sampſon* the "Son of *Manaoh*, whoſe Terror ſhall invade his Ene-"mies, *&c.* Immediately after which the *Targumiſt* makes *Jacob* run out into the Meditation above-mentioned: So that the Senſe is this; "But now, O Lord, that I "mention this temporal Deliverance wrought by *Samp-"ſon* for thy People, and foreſee alſo that other by "*Gideon*, I am called back to contemplate that greater "and more happy one that I mentioned before, and "which ſhall be wrought by the *Memra*, the true *Meſ-"ſiah*, that ſhall ariſe out of the Tribe of *Judah*: This "is that which my Soul looks unto chiefly, and longs "for. And beſides that the Scope of the Context leads me to this Interpretation, I am confirmed that the *Memra* here is but another word for the *Meſſiah*, in the Opinion of the ancient *Jews*, becauſe I find in another ancient Copy of this *Targum*, called *The Leſſer Venetian* one, that the word *Memra* is exchanged for that of *Meſſiah*. For in this Copy the words run thus. "Our "Father *Jacob* ſaid in his Propheſie; I have expected "thy Redemption, O Lord: Not the Redemption of "*Gideon* —— nor the Redemption of *Sampſon* —— but "the Redemption of the *Meſſiah*, the Son of *David*, "which will be for the Deliverance of the Children of "*Iſrael*, and their Freedom from Bondage: This thy "Salvation my Soul waits for.

From hence, I think, it doth plainly appear, that the Jewiſh *Targums* ſpeak at leaſt ſometimes of the *Meſſiah*, under this Name of *Memra*. And if this point be once gain'd, every one is left to judge for himſelf, when the Paraphraſes uſe the Word in this Senſe or any other; n the ſame way that we are at liberty to judge when

(*a*) Verſe 17.

Logos

Logos is uſed in the New Teſtament to denote Chriſt, or otherwiſe. Only, in the general, I ſhall aſſume the boldneſs to ſay, that he that conſiders how frequently *Philo* the *Jew* ſeems to ſpeak in this Dialect, as we ſhall afterwards prove he does, and how often and magnificently he deſcribes the *Logos* as the Son of God, and Creator and Governor of the World, in the ſame way that the New Teſtament does, and as the *Targums* ſpeak of the *Memra*: I ſay, he that impartially conſiders this, will be apt to conclude, that though *Rittangelius*, and *others*, may have carried the Point too far, yet the *Targums* muſt be ſuppoſed frequently to denote the *Meſſiah* by the *Memra*, even in thoſe places that of themſelves are not of force enough to convince a *Socinian*. And from theſe Thoughts, as I have waded through the Difficulties I was under before (and which I mentioned in their full force, that I might act as fairly with others, as I had been impartial to my ſelf) ſo I have at length come to a ſolution of the Difficulty that ſtuck moſt with me againſt this Opinion; *viz.* That I found that the words *Memra* and *Meſſiah* are never uſed as Explicatory of one another, or as belonging to one and the ſame Perſon, in the places that are plainly Prophetical of Chriſt: For ſeeing *Memra* denotes Chriſt, with relation only to his Divine Subſiſtence, before his aſſuming Human Nature: And ſince *Meſſiah* denotes him only as he was to appear Viſibly and become Man; I concluded it was hardly poſſible that both theſe words ſhould be uſed of him at once, ſince mention only could be made of him under one of theſe Conſiderations at the ſame time.

But as I am thus ſatisfied, that ſometimes, and I believe frequently, the *Memra* doth denote Chriſt in the *Targums*; ſo I muſt ſtill believe, till I be further convinced, that in a great many places the *Memra* is uſed in other Senſes, *viz.* To denote God's Purpoſe, Command, or Efficiency; or rather, as I ſhould think, to denote himſelf deſigning, commanding, or effecting, without any immediate Relation to the Second Perſon of the Deity as ſuch. And this, I think, what I hinted above does at

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leaſt ſeem to prove; eſpecially ſuch places where the *Memra* and *Meſſiah* are ſpoken of, as if they were diſtinct Beings or Perſons. This I ſpeak only of the places where it is ſaid, *The Memra of God ſaid or did ſo or ſo.* For as to thoſe other places, where it is ſaid *God ſaid or did ſo or ſo, in, through, or by his Memra,* I know not but ſuch places may altogether, or for the moſt part, be applied to the Son of God, without any force on the words.

And now that I have mentioned the Writings of *Philo*, I might take Occaſion here to ſhew, in how many places he ſpeaks of the *Logos*, almoſt in the ſame Dialect of the Apoſtle *John*. But I ſhall have Opportunity to cite him hereafter, and therefore ſhall not trouble the Reader now with any thing more on this Head. Only ſuch as are curious this way, may not only have recourſe to his Works, (*a*) but to thoſe who have of late improved what he ſays on this Subject.

Suppoſing therefore that the *Memra* in the *Targums* does ſometimes at leaſt denote the *Meſſiah*: and (if that ſhould ſtill be denied, (*b*) as it is by ſome) Suppoſing that the *Logos* in the New Teſtament is ſometimes uſed as a Name of Chriſt, (which none can deny:) I am now to conſider what the Import and Meaning of the word is.

The words *Logos* and *Memra*, taken in the general, in a Divine Senſe, ſeem properly to denote nothing but this; *An outward Declaration of God's Wiſdom and Will to Men:* Even as Diſcourſe or Words among us, is the outward Declaration of our Mind: So that when theſe words are taken Perſonally, as well as Divinely, they muſt denote *A glorious Perſon, choſen and made uſe of by God to reveal and diſcover his Wiſdom and Will to us.* Whence as God is called *Love*, (by putting the *Abſtract* for the *Concrete*) ſo in the ſame manner is this Divine Perſon called *Logos*, *i. e.* the viſible or expreſſed Wiſdom of God: So that when the Paraphraſts call'd their Meſſiah *Memra*, and the Apoſtles call'd Chriſt *Logos*, both of them muſt

(*a*) See *Judg.* of the Jewiſh Church againſt the *Unitarians*, and Dr. *Kidder's* Demonſtration of the *Meſſiah*. Part III. (*b*) Bilibra Veritatis & Clericus in Epiſt. Criticis & Eccleſ.

have

have meant this, (though the Apoſtles, no doubt, more explicitly and clearly) That *he was that glorious Perſon, by whom God was pleaſed plainly and fully to diſcover and reveal his Will to Men, as being acquainted with all his Father's Secrets, and impower'd by him to give Laws to the World and Church, and to Rule it accordingly.*

This Deſcription or Account of Chriſt, as *Logos*, is the more conſiderable, becauſe it does exactly agree with that which the Apoſtle gives of him *; when he calls him, *the Power of God and the Wiſdom of God:* For by both theſe Titles of Δύναμις & σοφία, the *Logos* ſeems to have been known of old by the *Jews*.

As for Δύναμις Θεοῦ, the Power of God, *Philo* ſeems to ſpeak very plainly in this Senſe: "For he tells us, that God "hath two Supream Powers; (*a*) one of which he calls Θεὸς "God, and the other Κύριος Lord. Of theſe he ſpeaks in "innumerable places, almoſt after the ſame manner that "we do now of Chriſt and the Holy Spirit. For he ſays of "both of them, that they are (*b*) Infinite, (*c*), Eternal, "and (*d*) Uncreated. And he makes the *firſt* of theſe Powers to be the ſame with the *Logos*; and the *ſecond* "he ſpeaks of, as if he meant to deſcribe what he calls "the *Pneuma* or *Holy Spirit* in other places. And therefore it is with great Reaſon, that a late Learned (*e*) Writer doth ſuppoſe, that when *Simon Magus* gave out himſelf to the *Samaritans* (*f*) to be τὶς μέγας *ſome great Perſon*, he did thereby inſinuate that he was the *Meſſiah*. At leaſt, thus the People underſtood him, when they ſaid, *This is the great Power of God.* Which meaning of the Text, as the ſame Author obſerves, ſome of the beſt ancient Copies do remarkably confirm, when they give us the words thus; Οὗτός ἐστιν ἡ Δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη, *This Perſon is the Power of God, which is denominated the great Power.* Which was indeed as much as

* 1 Cor. 1. 24. (*a*) De Abrah. *p.* 286, 287. De vita Moſis, *p.* 517. F. (*b*) De Sacrif. Abel. *p.* 168. B. (*c*) De Plant. Noæ, *p.* 176. D. (*d*) Quod Deus ſit Immut. *p.* 138. A. (*e*) See *Judg.* of the Jewiſh Church, *p.* 133. (*f*) Acts 8. 9, 10.

to ſay, that he was the Son of God, the *Logos*, or ſecond Perſon of the Trinity, now viſibly appearing as the *Meſſiah*. And that this was the meaning both of *Simon* and the *Samaritans*, is plain from the Hiſtory of him, which (*a*) *Juſtin Martyr* hath preſerved to us; who tells us, That he gave out himſelf to be *the great God, or great and firſt Power of God*; and affirmed, that his Companion *Helena* was *the ſecond God*, or *ſecond Emanation of God, as he himſelf was the firſt*. And it is obſervable, (*b*) that *Origen*, who knew the Jewiſh and Scriptural Notion the *Logos*, better than moſt Men, does expreſly ſay, that the Prophets did ſpeak of Chriſt, ὡς μεγάλην τινὰ δύναμιν καὶ Θεὸν, *as the great Power* of God, *and* (conſequently as) *God*. And the ſame Author tells us (*c*), That *Simon Magus* gave out himſelf to be *the Power of God*; *which is called the Great Power*: And that his Countryman *Doſitheus* did expreſly call himſelf *the Son of God*; both of them deſigning the ſame thing.

But the deſignation of Λογία Θεοῦ, is that which I look upon to be the moſt properly and immediately expreſſive of the meaning of *Logos*, and indeed a ſynonimus Term put for it: And therefore it will deſerve our Thoughts to conſider it ſeriouſly and cloſely. And here, if we look back to the Context of the firſt Paſſage of Scripture I was upon before, and the Paraphraſe I have given of it, we may thence perceive, why Chriſt is called the *Logos* or Wiſdom of God. It is upon a *double Account*; both becauſe *he is fully acquainted with all his Father's Will* (*d*), and becauſe *he hath Revealed and made the ſame known to us* (*e*). In the *firſt reſpect* he is ſaid to be *the Wiſdom of God*; and in *the latter*, he is ſaid to be *made by God Wiſdom to us* (*f*). And perhaps in the firſt Senſe he was called of old (*g*), *The Angel of God's Face or of his Preſence*,

(*a*) Apol. 2. *p.* 67, 69. Dial. cum Tryph. *p.* 349. G. (*b*) Origines contra Celſum. Lib. 2. p. 63. Lin. 28. Edit. Cant. (*c*) Contra Celſum, Lib. 6. p. 282. (*d*) John 5. 19, 20. John 15. 15. (*e*) 1 Cor. 1. 24. (*f*) Jude *ver.* 30. (*g*) Iſa. 63. 9.

as

as we render it: And in the second, *The Angel of the Covenant (a)*. However, in both these respects we may apply to him the Apostle's words *(b)*, and say, *He is πολυποικίλος σοφία, the manifold or multiform Wisdom of God* For in him, considered *Personally* and *Economically*, *are hid all the Treasures of Wisdom and Understanding (c)*.

As therefore great Princes do frequently make use of their chief Ministers of State, to give their Subjects an account of their Will and Pleasure: So it is by Christ that God has done so at all times to Men, as we shall have occasion afterwards to shew. In the mean time it may suffice us to remember that the Apostle *Peter* does plainly assert, that Christ was the Author and Manager of all Knowledge given of Old to the Church, who by his Spirit inlightned the Prophets to foretel and describe the Gospel-State and Time. *Of which Salvation* (says he) *(d) the Prophets have enquired and searched diligently, who propheſied of the Grace that ſhould come unto you: Searching what, or what manner of time the Spirit of Chriſt, which was in them, did ſignifie, when it teſtified beforehand the Sufferings of Chriſt, and the Glory that ſhould follow.* For, as the same Apostle says elsewhere *(e)*, No Propheſie of the Scripture is of any * *private Inven-*

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(a) Mal. 3. 1. *(b)* Ephes. 3. 10. *(c)* Col. 2. 3. *(d)* 1 Pet. 1. 10, 11. *(e)* 2 Pet. 1. 20, 21.

* So I chuse to render the word ἐπίλυσις seeing the Reason given in *ver.* 21. of the Assertion in this 20th Verse, seems to assure us, that the Apostle understood it so. And that the word will bear this Sense, any Person may be satisfied if he will consult *Stephens Lexicon*: For ἐπιλύω & ἀνύω signifie not only to *Interpret*, and to *dissolve*, but also to *emit* and *send*, as Dr. *Hammond* has observed on this place. But besides this, it signifies to *open*, as *to open the Mouth by way of giving or taking leave to speak*. He is said ἐπιλύειν φωνὰ in *Ajace Soph*; who prepares to speak, as *Ovid* says to the same purpose, *Ora ſono reſolvere, & ſolvere linguam ad jurgia*: So that as the Tongue is said to be tied, that cannot, or is not allowed to speak: So likewise to open the Tongue or Mouth, is to be able or to give, or have Allowance to speak. Whence I take the Apostle's sense to have

tion or Compoſition: For the Propheſie came not in old Time by the Will of Man; but holy Men of God ſpake as they were moved by the Holy Ghoſt.

And it is certain, that the greateſt Honour that could be is put upon us, by God's ſending his Son into the World, as well as the greateſt Advantage deſigned us this way. For the more honourable the Perſon be that is ſent, the greater the Honour is, that is done to the Perſons to whom he is ſent; eſpecially if a King ſend his Son, and his only Son. Now it is plain, God did in this matter according to the Repreſentation given us by our Lord, in his Parable to the *Jews*; wherein he tells them, that after ſending one Servant upon the back of another, he determined at laſt to ſend his Son, ſaying (*a*), *They will reverence my Son.*

CHAP. II.

Concerning the various Steps and Ways of the Manifeſtation of Chriſt of Old, and the Figurative Names given him in Scripture.

IT may not therefore perhaps be amiſs to conſider in this place, the Steps of God's procedure in this Matter. As to which I ſhall be bold to ſay, in the general, (which I hope to make good in the ſequel of this Diſcourſe) that God manifeſted himſelf in and by Chriſt, from the beginning of Time, though not in ſo diſtinct and clear a way as he has done ſince. For it is plain to me,

have been plainly this, *That the old Prophets did not propheſie or open their Mouths to propheſie, according to their own Fancy, or from any deſign of their own, but according to the Will and Command of God.* And I am ſure this is a much more rational Senſe of the Text, than what is uſually given, and deſtroys at once all that Argument, which the Popiſh Church makes uſe of from hence, againſt private Mens uſing their own Judgment, in ſtudying the Scripture for themſelves.

(*a*) Matth. 21. 37.

that

that Chriſt did frequently appear to the Patriarchs, and was known to them by the Name of *the Angel of God*, whom they owned to be *Jehovah* himſelf, or God Almighty. This appears by comparing the 3*d* and 4*th* Verſes of *Gen.* 48. with the 16*th* Verſe; where *Jacob* calls *the Angel that appeared to him at Luz*, in the firſt place, *God Almighty*; and in the ſecond, *the Angel who Redeemed him, or the Angel Redeemer*. For the Illuſtration and Improvement of which Scripture, I refer the Reader to (*a*) one excellently skill'd in the Jewiſh Learning.

But tho' Chriſt was known by the Name of *El Shaddai or God Almighty to* Abraham *and the Patriarchs* (*b*), before whoſe Times it ſeems probable at leaſt, that he was not thus denominated; yet he was not manifeſted by his Name *Jehova*. He was known firſt by the Name of *God Al-ſufficient or Almighty, to perform what he promiſed.* (*c*) But when he was about to deliver *Iſrael* out of *Egypt* and to erect them into a Peculiar People to himſelf by *Moſes*, and ſo to perform what he had promiſed to their Fathers, he thought fit to be known by a new Name, even *that of a Performer of Promiſe.* And hence it is that he ſays, (*d*) *I appeared unto* Abraham, Iſaac, *and* Jacob, *by the Name of God Almighty*, (*i. e.* as able to perform what I promiſed:) *but by my Name Jehova* (*i. e.* of an actual Performer of what I promiſed) (*e*) *I was not*, at that time, *known unto them.* Upon which place the *Jeruſalem Targum* gives us this remarkable Comment (*f*). *I revealed my ſelf by my* Memra *as God, unto* Abraham, Iſaac *and* Jacob, *under the Name of the* Eloah (or God) *of Heaven* (*i. e.* the Almighty God:) *But the Name of the Memra of God* (which is *Jehova*) *I did not then make known to them.*

But though *Moſes* and the *Prophets* underſtood more of God and Chriſt than the ancient *Patriarchs* did, yet even

(*a*) Judg. of the Jewiſh Church. (*b*) *See* Gen. 14. 18. & 17. 1, (*c*) *See* Exod. 6. 6, 7, 8. Acts 7. 5. Heb. 11. 9, 10. (*d*) Exod. 6. 3. (*e*) *See* Gen. 15. 13, *&c.* and 17. 1, *&c.* (*f*) Targ. Hier. in Ex. 6. 3.

that was very dark and obscure in comparison of the brightness of the Light we are under: Therefore the Prophets of Old never touch upon the New Testament State, without magnifying the distinctness of the Revelation that should be, when the *Messiah* should appear. I might run out here into Volumes, should I consider the many Passages relating to this. But I shall only name one, which we have in *Isaiah* (a), which plainly refers to the Christian Times, as the strain of the whole Chapter evinceth. *My Name*, says God, *is continually blasphemed every Day. Therefore my People shall know my Name*, &c. Which last words, and what follows in the Context, *Jonathan* renders thus in his *Targum*. *Therefore my Name shall be magnified among the People* (or Nations). *And therefore in that time ye shall know, because I am he that hath spoken, and my* Memra *shall continue. Oh how beautiful upon the Mountains of* Israel *are the Feet of the Preacher*, (or this Preacher, *viz.* the *Memra* last named) *who shall cause them to hear Peace, who shall preach Good, who shall cause them to hear Salvation, and who shall say unto* Sion, *The Kingdom of your God is now Revealed*, &c. This last word is remarkable, because our Saviour did begin his Preaching exactly in this Form of Words, saying, (b) *The Kingdom of God is at hand*, and *the Kingdom of Heaven is come unto you*. But what the completion of this Prophesie was, our Saviour tells us more fully in these words. (c) *O righteous Father, the World hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy Name, and will declare it*, &c. And to the same purpose the Apostle brings in Christ speaking to God thus; (d) *I will declare thy Name unto my Brethren*. And thus, as the same Sacred Writer says, (e) *God who at sundry Times, and in divers Manners, spake in Times past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son*, &c.

(a) Isa. 52. 6. *See* Ver. 7, 8, 10, 15. (b) Mark 1. 14. Mat. 10. 7. *compar'd with* Ch. 4. 17. (c) John 17. 25, 26. (d) Heb. 2. 12. (e) Heb. 1. 1, 2.

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And it was certainly most highly reasonable and consonant to the Divine Wisdom, that he should reserve the cleareſt Discoveries of God and his Sacred Truths, to the time of his own Coming, and being made Visible to the World. For it was he that was to take off the Vail from *Moses* and clear up what was dark in the Law and the Prophets: It was he that was to take the *Gentiles* off from their Idolatry, Superstition, and Ignorance, and to abolish to the *Jews* the temporary Erection of their burdensom Ritual Law; in order to introduce a reasonable and spiritual Constitution of Religion and Worship, agreeable to the Nature both of God and Man. In order to which he hath discovered to us, what God is, what he Himself was, and for what end he came into the World. So that to him we are owing, that we know so fully, clearly and certainly, what God has done for Us, and what we may expect from him, what we are are to do for Him, and for our own Salvation; what we are to believe and what we are to practice; and upon what Terms and in what way we may be entituled to Happiness, and attain to Communion with him here, and the Enjoyment of him for ever hereafter.

From hence therefore we may attain to see the reason of the various Figurative Names he is known by in Scripture. As for Example, when he is called *Light*, our Thoughts may easily suggest unto us this Reason; That as Light renders Material Objects visible to the Eye, so doth he Spiritual ones to our Mind and Reason: And therefore he is said in this Sense, justly to be *the Light of Men* (*a*), and *the Light that enlightneth all the World* (*b*). For *he came as an Universal Light into this Orb of ours, that he that believeth in him might no longer abide in darkness* (*c*), And therefore *he that doth the Truth cometh to this Light: but he that doth Evil hateth it*, (*d*). And therefore it is that we are assured, that it is only *by Christ*, (*e*) *this true Light, that we can attain to see God, who otherwise is In-*

(*a*) John 1. 4. (*b*) Ver. 9. (*c*) John 12. 46. (*d*) John 3. 20, 21. (*e*) 1 Tim. 6. 16.

visible, and dwells in Light inaccessible: (a) For *the Father no Man hath seen; but his only begotten Son, which is in his Bosom, he hath revealed and declared him.*

And from hence we may see the Reason why he calls himself *the Way, the Truth, and the Life* (b). He is the *Way* to God and the Enjoyment of him; because (c) *no Man cometh to the Father but by him.* Of old Time, says the Apostle, (d) *The Way into the Holiest of all was not made manifest, while the first Tabernacle was yet standing.* But now, says the same Sacred Penman, (e) *we have Liberty to enter into the Holiest, by the Blood of Jesus: Which new and living Way* (or way of Life, as the *Ethiopic* hath it) *he hath Instituted to us, through the Vail, that is to say, his own Flesh. He is the Truth,* as he is the great Verity which all the Shadows of the Old Law (f) pointed unto and were pregnant with; as he is the great Revealer, Purchaser, Bestower, and Examplar of Truth; in all which respects (g) Truth and Grace came by him to us; and as he is the Truth, or only True Way, by which we can get to Heaven. For (h) *this is Life Eternal, to know the only true God and Jesus Christ, the only true Redeemer, whom he hath sent.* And *he is the Life,* (i) as he hath discovered true Life to Men, (k) *having brought Light and Immortality to Light in his Gospel:* As he is the Author and Giver of Life, both Spiritual and Eternal to us, declaring himself to be *the Resurrection and the Life,* (l) and that *if we believe in him, though we were Dead, yet we shall Live:* and as he is the Conveyance and Source of Life every way to us, (for *God is both said to be, and to give unto us Eternal Life*) (m:) *Now this our Life is in his Son;* (n) *for he that hath the Son hath Life, and he that hath not the Son hath not seen Life.*

And besides, from what I have said, we may plainly see, the Reason why Christ is represented to us in Scrip-

(a) John 1.18. (b) John 14.6. (c) Ibid. (d) Heb. 9. 8. (e) Heb. 10. 19, 20. (f) Luke 24. 27. (g) John 1. 16, 17. (h) John 17. 3. (i) John 1. 4. (k) 2 Tim. 1. 10. (l) John 11. 25. (m) 1 John 5. 11, 12. (n) 1 John 1. 2.

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ture, as *the Image or Viſible Repreſentation of the Inviſible God* (*a*). As alſo why he is deſcribed (*b*) *as the Refulgency, ſhining or appearance of God's Glory, and the expreſs Image, Picture, or Hieroglyphic of his Being or Nature.* For (*c*) *in him dwells all the Fulneſs of the Godhead Bodily, and therefore Viſibly.* When therefore *Philip* deſired to ſee the Father, Chriſt makes this Anſwer; (*d*) *Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, ſhew us the Father?* For, as *John* ſays (*e*) *The* Logos *was made Fleſh, and dwelt among us (and we beheld his Glory, the Glory as of the only Begotten of the Father) full of Grace and Truth.*

And now, I ſuppoſe, it is ſufficiently plain, by what has been ſaid, that the ancient Jewiſh and Chriſtian Notion of the *Logos* can be nothing elſe but that which I have given of it: For, as the *Targumiſts* underſtand by their *Memra*, and *Philo* by his *Logos* (when they uſe it in a Perſonal Senſe) *the viſible or expreſſed Wiſdom of God, or the Perſon by whom God manifeſts his Will and Wiſdom.* So the Writers of the New Teſtament, and the ancient Fathers after them, do in the ſame manner apply the word to Chriſt; thereby denoting, that *he is that glorious Perſon, by whom God does fully and clearly reveal and diſcover his Mind to Men.*

It appears therefore a very precarious Notion to me to imagin, that the ancient Jews, and the Apoſtles themſelves, or at leaſt *John*, were the Diſciples of *Plato* in this point; when there is a far greater probability, that he learn'd this, and ſome other of his Opinions, from the Schools of the Jews, at leaſt at ſecond hand. And as for *Philo*, notwithſtanding of the Pains that a late (*f*) Learned Man has taken to prove, that he was a *Platoniſt*, I muſt profeſs my diſſent from him on this Head. I have read both their Writings, eſpecially *Philo*'s, with

(*a*) Col. 1. 15. 2 Cor. 4. 4. (*b*) Heb. 1. 3. (*c*) Col. 2. 9. (*d*) John 14. 9. (*e*) 1 John 1. 14. (*f*) Clericus in Epiſt. Eccl. & Lit.

ſome

ſome Care and Diligence, and am convinced, that *Philo* was a rigid Jew of the *Alexandrian Synagogue*, who tenaciouſly adhered to the *Moſaic Philoſophy*, contemning *Plato* and *Ariſtotle*, and all the *Grecian Sages*, when compared with his great Lawyer, and (in one ſenſe) Countryman, *Moſes*. Only becauſe he underſtood the *Grecian* Language better than the *Hebrew*, and liv'd among Heathens who admired the Athenian Philoſophy; he ſeems to have deſign'd to repreſent the Moſaic Philoſophy in ſuch a Myſtical Dreſs, as might render it more acceptable to the Age he liv'd in, and thereby ward off the better thoſe Sophiſtical Arguments that he ſeems to have fear'd would be made againſt his great Legiſlator, by a cloſe adherence to the Literal Meaning of his Writings, which began then to be much inquired into, upon their having been tranſlated into *Greek*. He was not however ſo ſuperſtitious, as not to look into the Writings of Learned Men; and he makes mention of his having read ſome Pieces of *Ariſtotle* and of *Ocellus Lucanus*. But as for *Plato*, he ſeems to have medled with him leaſt of any: For in one place (*a*) he ſpeaks of *Plato*'s *Timeus*, as what he had only heard of. And in another, a little after, he relates *Plato*'s Opinion, upon the Credit of *Ariſtotle*; who, he ſays, *he believes would not injure his Friend and Maſter by giving a falſe Repreſentation of him.* So that it ſeems plain enough to any impartial Conſiderer, that *Philo* had his Notion of the *Logos* (wherever *Plato* had his) from the Pulpit of the *Alexandrian Synagogue*, and the Chair of the Jewiſh Schools there. And his behaviour before *Caligula* ſpeaks him to have been a very ſtrict and devout Man, according to the Jewiſh Inſtitution, and far from being tainted with any thing differing from it; as well as his being pitch'd upon as the Chief of that Embaſſy, ſhews us the Opinion his own Nation in *Egypt* had of his Worth and Ability.

(*a*) Phil. Lib. Quod Mundus ſit Incorrupt. *p.* 728. F. & *p.* 729. C.

But

But whatever be in this, one thing is beyond all Controverſy, that *Logos*, in the Senſe I have given of it, is ſometimes attributed to Chriſt in the New Teſtament.

CHAP. III.

How frequently Chriſt *is ſpoken of as* Logos *in Scripture, and ſome Notice taken of the word* ῥῆμα.

AND now that I mention this, I hope it may not be amiſs to caſt our Eyes upon thoſe places where *Logos* is uſed to expreſs or denote Chriſt; and the rather, becauſe I am of the Mind, that ſeveral paſſages of the New Teſtament have been miſ-interpreted and miſ-applied, by Mens miſtaking the Senſe of *Logos*, and ſuppoſing the *Word of God written* or *preached* was deſigned thereby, when indeed the Sacred Writer ſpake this way of Chriſt himſelf.

That the Apoſtle *John* uſeth *Logos* in this Senſe, in the beginning of his Goſpel, (*a*) all Perſons know and own. And it is no leſs plain that he ſpeaks of Chriſt elſewhere (*b*) under this deſignation, when he makes *the Logos the Second of the Sacred Three in Heaven, who witneſs from thence to the Verity of Chriſtianity.* I ſay this is plain, upon the Suppoſition of the genuineſs of this Paſſage, which I cannot now attempt to prove, but leave the Truth of this to be learned from others, who have done it, or may do it further. But whatever be thought of this place, there is another as plain as that, which never was queſtioned (unleſs the whole Book ſhould be doubted of) (*c*) where *John* deſcribes *Chriſt as clothed in a Veſture dipt in Blood; and ſays, that his Name is called the* Logos *of God.*

But beſides theſe expreſs Inſtances, there are ſome others of the ſame Writer that ſeem probably to be meant

(*a*) John 1. 1, 14. (*b*) 1 John 5. 7. (*c*) Revel. 19. 13.

in

in the ſame Senſe. Such is that Expreſſion, where Chriſt chargeth the Jews, (a) *As not having the* Logos *of God abiding in them*; adding, *for whom the Father hath ſent, him ye receive not.* Which may import this much; Ye reject the *Logos*, and the Account he gave you of his own coming as the *Meſſiah*, ſeeing ye reject Me, who am the ſame Perſon now actually ſent by the Father, which ye are under expectation of as the *Meſſiah*. This ſenſe of the words I did not think fit to reſtrict my ſelf to in the Paraphraſe, though I inſinuated ſomething this way, in conjunction with the common Expoſition; leaving every one to follow which of them he pleaſes, or both of them together. Another paſſage, which may perhaps be taken in this Senſe, is that where our Saviour tells the Jews, (b) that *he that rejected him had one that would judge him, even the* Logos *he had been ſpeaking of.* For it is plain, (c) that himſelf was the Subject he had been ſpeaking of immediately before: So that I ſuppoſe our Saviour's meaning may run thus. " He that believeth on *me*, as " the *Logos* or *Meſſiah*, believeth truly on *him* alſo that " ſent me. And he that thus ſees who I am, ſees God the " Father alſo: For I am come as a Light into the World, " to manifeſt God and his Will to Men: If therefore any " Man hear me, and yet believe not, I judge him not " now: For my Work at preſent is not to Judge, but to " Redeem and Save the World. However, I would have " all Men remember, that he that rejecteth Me hath one " that judgeth him, even the *Logos* I have been juſt now " deſcribing to you: For he ſhall judge him, though not " now, yet at the laſt Day. For I (who am the Perſon " I ſpeak of, and conſequently the *Logos*) have not " ſpoken any thing of my ſelf, but as the Father's Dele- " gate, according to the Commiſſion received from him. There is another place, where it may ſeem probable alſo, that our Saviour had this in his Eye, when he tells his Apoſtles, (d) *That they were made clean, through the* Lo-

(a) John 5. 38. (b) John 12. 48. (c) *See* Ver. 44. 45, 46, 47. (d) John 15, 3.

gos,

gos, *or for the ſake of the* Logos; of which he had been ſpeaking to them. For this Senſe ſeems to agree beſt with the Context: Therefore Chriſt adds immediately, (a) *Abide in me and I in you. As the Branch cannot bear Fruit of it ſelf, except it abide in the Vine; no more can ye, except ye abide in me.* And I think it not improbable, that our Saviour may deſign himſelf by this Name, when he prays for the Apoſtles, and ſays, (b) *Sanctifie them through thy Truth, even the* Logos *who is the Truth.* Which ſeems the more probable by what follows. (c) *And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified through the Truth.* But if any Perſon chuſe to explain theſe Scriptures according to the ordinary way, I ſhall be far from quarrelling with him, as I hope none will with me, in what I have ſaid, ſeeing I only propoſe my Senſe of them as probable. However, one place further I ſhall add, as that which I think is more than probably meant this way; *viz.* where this Apoſtle ſpeaks (d) *Of the* Logos *of Life, as that which he and others had ſeen, looked upon, and handled with their Hands.* Which, ſeeing it admits of an eaſy literal Senſe, I think ſtrange any ſhould ſtrain into a figurative one.

But though *John* is the Man that ſpeaks of Chriſt as the *Logos* more plainly than any other of the Sacred Writers; yet he is not to be look'd upon as the only Perſon who uſes this word thus, as ſome ſeem to imagine. For it is plain to me, that the Evangliſt *Luke* ſpeaks in the ſame Dialect in the very firſt words of his Goſpel, (e) when he calls the Apoſtles αὐτόπται καὶ ὑπηρέται τοῦ λόγου, *Eye-witneſſes and Miniſters of the* Logos. For if the word be not taken in this Senſe, it is a very improper way of ſpeaking, to call them *Eye-witneſſes* inſtead of *Ear-witneſſes.* And it ſeems very probable, that this Writer uſes the names of *Logos* and *Chriſt* indifferently, in relation to our Bleſſed Saviour, in the Account he gives us of the Succeſs of the Goſpel at *Samaria.* Of which give me leave to give a plain

(a) Ver. 4. (b) John 17. 17. (c) Ver. 19. (d) 1 John 1. 1, 2. (e) Luke 1. 2.

and

and literal Translation, as far as ſerves my purpoſe. *Therefore*, ſays he, (*a*) *they that were ſcattered abroad* (by reaſon of *Saul*'s Perſecution) *went every where preaching the* Logos. *Then* Philip *went down to* Samaria *and preached Chriſt unto them.* —*Now when the Apoſtles, which were at* Jeruſalem, *heard that* Samaria *had received the* Logos *of God*, they *ſent unto them* Peter *and* John. ——*But* Peter *ſaid unto him* (*i. e.* unto *Simon Magus*) *thy Money periſh with thee*, ——*thou haſt neither part nor lot in this* Logos; *for thy Heart is not right in the ſight of God*, &c. And I think we have great reaſon to underſtand the words of the Apoſtle *Paul* in this Senſe (as they are related by *Luke*) in his Valedictory Diſcourſe to the Presbyters or Biſhops of *Epheſus*, when he ſays; (*b*) *And now Brethren, I commend you to God and to the* Logos *of his Grace* (or gracious *Logos*) *who is able to build you up, and to give you an Inheritance among all them who are ſanctified.* In which Senſe alſo the ſame Apoſtle makes uſe of this word, when writing to the *Coloſſians*, he ſays; (*c*) *I rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Chriſt in my Fleſh, for his Bodies ſake, which is the Church. Whereof I am made a Miniſter* —— *to preach fully the* Logos *of God, even the Myſtery which hath been hid* —— *but now is made manifeſt to his Saints: which is Chriſt amongſt you the Hope of Glory*, &c. And in like manner doth the Apoſtle ſpeak, when he tells *Titus*; (*d*) *That God had of old time* [πρὸ χρόνων αἰωνίων] *promiſed Eternal Life; and that according to this promiſe he had now, in the proper Season*, [καιροῖς ἰδίοις] *manifeſted his* Logos *through preaching*, &c. And in this Senſe alſo I underſtand the meaning of the Author of the Epiſtle to the *Hebrews*, when he ſays; (*e*) *For if* Jeſus (*i. e.* Joſhua) *had given them Reſt, then would he not afterward have ſpoken of another Day. There remaineth therefore a Reſt for the People of God. For he* (i. e. *Chriſt*) *that is entred into his Reſt, hath ceaſed from his own Work,*

(*a*) Acts 8. 4, 5, 14, 20, 21. (*b*) Acts 20. 32. (*c*) Col. 1. 24, 25, 26, 27. (*d*) Titus 1. 2, 3. (*e*) Heb. 4. 8, 9, 10, 11, 12, 13, 14, 15, 16.

even

even as God did from his. Let us Labour therefore to enter into that Rest, leſt any Man fall after the ſame Example of Diſobedience. For the Logos *of God is quick and powerful, and ſharper than any two-edged Sword. ——Neither is there any Creature that is not manifeſt in his ſight; but all things are naked and opened to the Eyes of him with whom we have to do,* &c. And I cannot but think that the Apoſtle *Peter* had the ſame Notion of Chriſt, as the *Logos*, in his Mind, that *John* had in the beginning of his Goſpel; when ſpeaking of atheiſtical Scoffers that ſhould be in the laſt Days, he ſays; (a) *That they are willingly Ignorant of this, that by the* Logos *of God the Heavens were made of old, and the Earth ſtanding out of the Water and in the Water. By which the World that then was, being over-flowed by Water, periſhed. But the Heavens and the Earth which are now, are kept in ſtore by the ſame* Logos, *being reſerved unto Fire againſt the Day of Judgment and Perdition of Ungodly Men.*

And here let me further add, that Chriſt is not only ſpoken of as the Son of God, under the Name of λόγος, but under that of ῥῆμα; though, I confeſs, not frequently. I know many Learned Men are of another Opinion, and think, that *Memra* in the *Chaldee* Paraphraſes always denotes the *Meſſias*, to which *Logos* anſwers in the *Greek*; and that *Pithgama* in the *Chaldee*, and ῥῆμα in the *Greek* do always denote *verbum dictum* or *ſcriptum*; the Word ſpoken or written. But as we have demonſtrated, that *Memra* cannot always be taken in that Senſe, and the word *Logos* much leſs; ſo we ſhall now prove, that ῥῆμα is ſometimes uſed to denote Chriſt as the *Logos*, as a Word equivalent to that: Which will make it more than probable, that *Pithgama* in the *Chaldee* is ſometimes uſed ſo likewiſe; as I might prove by inſtances, were it worth the while to trouble either my Self or my Reader ſo far. I ſhall therefore think it enough to produce a few Inſtances, where it will be plain, that the word ῥῆμα cannot be explained otherwiſe in any propriety of Speech, or

(a) 2 Pet. 3. 5, 6, 7.

agreeably

agreeably with the Scope of Scripture, than as it denotes the *Logos*. Such is that memorable Paſſage, where Chriſt is ſaid, (*a*) not only to be *the Brightneſs of his Fathers Glory, and the Expreſs Image of his Perſon*, but alſo *to uphold all things by the* ῥῆμα *Word of his Power*. For what can be that *Word* by which Chriſt upholds all things? Surely not a word ſpoken or written, but his *Logos* or *Shechinah*, *i. e.* himſelf, as he is the Son of God. And I think it more than probable, that Chriſt is denoted by this word, when it is ſaid of ſome, (*b*) that they did not only *taſte of the Heavenly Gift, and were made partakers of the Holy Ghoſt* (*viz.* when the Gift of Tongues and the Deſcent of the Pledge of the Holy Spirit's Preſence was given by Impoſition of Hands;) but that they (*c*) *taſted* alſo *the good Word of God*, *i. e.* had a Taſte of Chriſt's being the *Logos* by ſuch a Manifeſtation and ſuch Miracles and Miraculous Gifts confirming his being ſo, and conſequently *a taſte of the Powers of the World to come*. For I reckon that Expreſſion, to *taſte of the good Word of God*, to be parallel and ſynonimous to another, where Chriſtians are ſaid (*d*) to *taſte that the Lord is gracious*. But whatever be in this, I think none can eaſily deny, that the word is uſed in this Senſe, where we read, (*e*) *That the Worlds were framed* or created *by the Word of God*; ſeeing the Apoſtle *John* makes it plain, that all things were made by the Subſtantial or Perſonal Word, who was afterwards manifeſted in our Nature, and by no other ſort of Word. And I cannot but think that this is the true Senſe of that Expreſſion, *viz.* (*f*) That *Faith comes by hearing, and hearing by the Word of God*. For I take the Senſe to be this: "That as Faith "comes to us by hearing the Goſpel preached; ſo hear- "ing both externally and effectually, or internally is the "reſult of the *Logos* his Kindneſs to us. For, as hearing is the inſtrumental Cauſe of Faith, ſo the *Word of God* that *is ſpoken of here*, is not repreſented as the

(*a*) Heb. 1. 3. (*b*) Heb. 6. 4. (*c*) Ver. 5. (*d*) 1 Pet. 2. 3. (*e*) Heb. 11. 3. (*f*) Rom. 10. 17.

Objecti

Object of Faith or Hearing, but as the *Efficient* producing or working theſe; as any Body may ſee that conſiders the Conſtruction of the words. And if we conſider the Contexture and Scope of the Apoſtle's reaſoning *before*, in the ſame Chapter, we will not only be confirmed that this muſt be the Apoſtle's genuine Senſe; but have reaſon to think that he ſpeaks in this Dialect *there* alſo. For thus he diſcourſes and argues. *The Righteouſneſs which is of Faith ſpeaketh thus; Say not in thy Heart, who ſhall aſcend into Heaven,* i. e. *to bring down Chriſt from above, viz.* to be a Teacher to us? *Or who ſhall deſcend into the Deep,* i. e. *to bring up Chriſt again from the Dead, viz.* to beſtow upon us the Salvation purchaſed by his Death? *But what ſaith it? i. e.* the Righteouſneſs which is of Faith. It ſaith this. *The Word is nigh thee, even in thy Mouth and in thy Heart:* i. e. *the Word of Faith, which we preach. That if thou confeſs with thy Mouth the Lord Jeſus* (who was the Word of Faith that the Apoſtles preached) *and ſhalt believe in thy Heart that God raiſed him from the Dead, thou ſhalt be ſaved.* But I only propoſe this Senſe as probable to me, and ſhall quarrel with no Man that thinks otherwiſe. Nor ſhall I mention more on this point, excepting one Paſſage, leaving every one to judge in which Senſe the word ῥῆμα is to be taken in it. I ſhall only repeat the words, ſo as to lay the Connexion before the Reader. (*a*) *Being born again, not of corruptible Seed, but of incorruptible, by the* (Logos) *Word of God, which liveth and abideth for ever. For all Fleſh is as the Graſs,* &c. *But the* (ῥῆμα) *Word of the Lord abideth for ever: And this is the* (ῥῆμα) *Word which by the Goſpel is preached to you.* (*b*) *Wherefore laying aſide all Malice,* &c. *As new born Babes deſire* (λογικὸν γάλα) *the ſincere Milk of the Word,* &c. εἴπερ, *if ſo be* (or rather) *ſince ye have taſted that the Lord is gracious.*

(*a*) 1 Pet. i. 23, 24, 25. (*b*) 1 Pet. 2. 1, 2, 3.

But to return to the word *Logos*. Concerning this, if any Man think that I have driven the Matter too far in theſe Citations, let him conſider how much the Fathers and Doctors of the Ancient Church have run this way, even in explaining the Old Teſtament, and perhaps he will ceaſe to wonder. He that is acquainted with the Works of *Juſtin Martyr*, *Tertullian*, *Origen*, *Athanaſius*, *Euſebius*, and other great Men of the Ancient Times, will ſee, that they find Chriſt in thoſe Paſſages, where all later Commentators have miſs'd him: For when they read in the Septuagint, (*a*) *That the Heavens were made by the* Logos *of God*; (*b*) that *God ſent forth his* Logos *and healed the People*: (*c*) That *Wicked Men did hate the Wiſdom, and would not accept of the* Logos *of God*: (*d*) And that *the Law of God was to come out of* Sion, *and the* Logos *of God out of* Jeruſalem. I ſay, when theſe and the like places occurred, they never underſtood the *Logos* any other way, but as denoting *Chriſt*. Yea, even the *Arians* themſelves never ſcrupled to interpret ſuch Expreſſions the ſame way: For though they denied the Eternal Generation of Chriſt, in the proper Senſe, in which the others aſſerted it, yet they conſtantly aſſerted Chriſt's being the Creator and Governor of the World, under his Father, though not in an Equality with him. From whence it doth ſufficiently appear how univerſal and rooted a Notion this was then, of Chriſt's being the Eternal *Logos*; ſeeing even the Enemies of it own'd it in ſome Senſe, and durſt not openly deny it. And it was no wonder that they were ſo addicted to this way of interpreting Scripture, when they found the Apoſtolical Writings run ſo much in this ſtrain: Which I might eaſily ſhew in ſeveral Inſtances, had I not dwelt on this Subject too long already, and ſaid ſomething above in the places I have cited and illuſtrated, to evidence the Truth of this. I ſhall therefore ſay no more here, but deſire the Reader to judge, if what I have ſaid, in conformity with the

(*a*) Pſal. 33. 6. (*b*) Pſal. 107. 20. (*c*) Prov. 1. 29. (*d*) Iſa. 2. 3.

Apoſtle's

Apoſtles and the Primitive Fathers, doth not ſufficiently clear up the meaning of the *Logos*, as applied to Chriſt; and whether this be not the ſame with what *Philo* means ſo frequently by the ſame word, and the *Targumiſts* by their *Memra*.

CHAP. IV.

Chriſt's Pre-exiſtence, *as the* Logos, *proved and cleared.*

BUT it is high time to leave the Word for the Thing. And therefore I ſhall proceed now from the Verbal to the Real and Material Conſideration of this Important Subject. In which there are theſe Five momentous Points, that muſt be particularly and nicely diſcuſſed, *viz.*

I. Chriſt's *Pre-exiſtence.*
II. His *Divinity.*
III. His being the *Creator* of the World.
IV. His being the *Governor* of the *World*, in the General Notion of it.
V. His being the *Governor* of the *Church*, in particular.

The *firſt* and *ſecond* of theſe relate more immediately to his Perſon. The other *three* to his Office as *Logos*, denoting the general Parts of his Acting as ſuch.

I begin with the firſt of theſe. And here I ſhall prove againſt our Modern Socinians, *That he whom the Writers of the New Teſtament call Jeſus Chriſt, did actually Pre-exiſt, or had a real Being, before his being born of the Virgin* Mary, *and his appearing in the World as Man.*

I pretend not that I am able to do any thing here, that is properly new: Only if I ſhall bring the Subſtance of the Controverſie into a ſmall Compaſs, and clearly, as well as ſuccinctly, evince the *Propoſition* I have laid

down, I may reaſonably hope to do ſome Service, and ſerve ſome Conviction upon thoſe that are under a dangerous Error this way, if they will allow themſelves impartially to weigh what I have to produce upon this Head. To proceed therefore.

The meaning of the Propoſition is plain and perſpicuous; ſo that there is no room left to ſober and rational Perſons to inquire in what Senſe I underſtand theſe words. And it is ſelf-evident, that if Chriſt was ſomething before his being Born and appearing in the World as a Man, he muſt be ſuppoſed to have had another Nature or Subſiſtence prior to ours. His aſſuming Fleſh aſſures us, he was before that aſſumption or the thing aſſumed. And his becoming Man is a demonſtration, that he was Pre-exiſtent to his becoming ſo. And the Scriptures that conſtantly ſpeak in this ſtrain, might, one would think, put an end to all the Cavils and Debates of ſome ſort of Men, if they were as Ingenuous as captiouſly-ingenious.

But ſeeing we are required formally to prove, that he whom we call Chriſt had indeed a Being before he was born of a Woman, and appeared as a Man in this World; I ſhall therefore evince what I have aſſerted by ſome plain and poſitive Proofs from Scripture, which I am ſure will appear Apodeictical and Demonſtrative to all that truly own the Divine Verity of our Bible, and will give an impartial Ear to what it ſays, and conſider the ſame without Prejudice.

And *1ſt*, I ſhall adduce the Teſtimony of Chriſt's Forerunner *John the Baptiſt*, which is plain and cogent to this purpoſe. Who, that he might be faithful to his Commiſſion, and not keep his Hearers in ſuſpence, whether he was the *Meſſiah* or not, they being then ſuſpended in their Thoughts about this matter; tells them plainly, (*a*) That *Jeſus was the* Meſſiah, and *that though he came after him, yet he was preferred before him, becauſe he had been before him*, or (as we read the words) *was before him.*

(*a*) John 1. 15.

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One would think these words as plain as Men could desire, and to contain full Evidence in them, of what we do now contend for. But it is our part to be candid, and to consider what subterfuge the *Socinians* have, with which they stave off the force of this Argument. Why, they say that *the Baptist* speaks here not of Christ's Priority as to Time, but as to Dignity. Let the Reader be judge here, whether there be Sense in this Opinion: According to which the words run thus. *He that comes after me, is preferred before me, because he has the Preferrence above me:* Or thus more plainly, *He is more excellent than I am, because he is so.* But supposing there were indeed Sense in this way of reasoning; yet in this place it will not serve their turn: For the reason which *John* gives, why Christ was preferred before him, is not in the *Present* but in the *Present-imperfect Tense:* So that the words run thus. *He is preferred before me, because he was before me,* or *because he had his Being before I had mine.* Besides these Men seem not to consider, when they speak of Christ's Excellency above *John's*, with respect to his Office; that at this Time when *John* speaks these words, Christ had not entred upon the exercise of it: So that *John* must speak here, not of Christ's Office immediately, but of his Person. And this is plain from the following words of the *Baptist*, which contain an Argument of what he had asserted. (a) *And of his Fulness have all of us received, and Grace for Grace.* Now seeing by the Confession even of our Adversaries, Christ had not preached the Gospel at this Time; whence was it that the *Baptist* and *all others* received of *Christ's Fulness?* Surely from him as the *Logos.* For the Effect must suppose the Prior Existence of the Efficient; and the Streams must flow from some Spring or Fountain. If any say, that though Christ had not yet manifested himself to the People immediately, yet *John* knew him perfectly; and therefore may be said to have received of his Fulness, as a Scholar of his Masters Knowledge and

(a) Ver. 16.

Learning; and that the People being inſtructed by *John* this way, might be ſaid to partake of him likewiſe: I ſay, if any ſay ſo, *John* himſelf will tell them the contrary. (*a*) For, ſays he, *I knew him not; but that he ſhould be manifeſted to* Iſrael, *therefore am I ſent baptizing with Water.* And again, (*b*) And *I knew him not, but he that ſent me to baptize with Water, the ſame ſaid unto me, He upon whom thou ſhalt ſee the Spirit of God deſcending and remaining, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw and bare Record that this is the Son of God.*

A 2*d* Argument our Bleſſed Lord himſelf furniſheth us with, when he repreſents himſelf to the Jews as the Antitype of the ancient *Manna*, with which their Fathers were fed in the Wilderneſs, as a Comment on what they had been telling him, (*c*) of the Bread from Heaven which their Anceſtors were then privileged to eat of. (*d*) *Verily, verily*, ſays Jeſus to them, Moſes *gave you not that Bread from Heaven; but my* Father *giveth you that true Bread from Heaven. For the Bread of God is he that cometh down from Heaven, and giveth Life unto the World. I am the Bread of Life. ——For I came down from Heaven. ——I am that Bread of Life. Your Fathers did eat Manna in the Wilderneſs, and are Dead. This is the Bread which cometh down from Heaven, that a Man may eat thereof and not die. I am the Living Bread which came down from Heaven. If any Man eat of this Bread he ſhall live for ever: And the Bread that I will give is my Fleſh, which I will give for the Life of the World.*

Here it is plain, Chriſt calls himſelf the Living Bread which came from Heaven, and aſſures us over and over, that he came down from thence to this Earth. But when he ſpeaks of his Fleſh, as the Sacrifice he was to offer up for the Life of the World, he ſays nothing of the Deſcent of that. So that this change of Dialect ſhews us, that he carefully diſtinguiſhed between himſelf

(*a*) Ver. 31. (*b*) Ver. 33, 34. (*c*) John 6. 31. (*d*) Ver. 32, 33, 35, 38, 48, 49, 50, 51, &c.

as

as the *Logos*, who came from Heaven, and the *Fleſh* which he aſſumed from the Virgin *Mary*, and in which he appeared: So that the *Socinians* do in vain confound theſe two, in order to prove, that the ſame is ſaid of Chriſt's Fleſh, as of himſelf. For though in both theſe reſpects he is called the *Bread of Life*; yet he is not ſaid both theſe ways to deſcend from Heaven. So that there remains a plain diſtinction here, between *him* that came from Heaven, and the *Fleſh* he aſſumed upon his coming from thence.

Therefore *Socinus* and his Tribe ſtrain their Wits to evade the force of this Argument, to little purpoſe, when they tell us, that theſe Expreſſions amount to no more than ſuch as theſe elſewhere; (*a*) *That the Baptiſm of* John *was from Heaven:* (*b*) That *every good and perfect Gift deſcends from the Father of Lights:* (*c*) That *the Wiſdom which is true is from above:* (*d*) And that *John ſaw the Holy City of* Jeruſalem *deſcend from God out of Heaven.* For there is a vaſt difference between a *perſonal Deſcent*, or the Deſcent of a Perſon, and the *figurative deſcending* of Gifts, or ſeeing a City deſcend in Viſion and Ecſtaſie. If therefore theſe Men would enervate what we aſſert, they muſt find out Expreſſions to this purpoſe, where Prophets or Saints are ſaid to deſcend or come down from Heaven, when inſpired or taught from thence. But they may ſearch long before they find any ſuch Phraſeology in Scripture.

It will not avail our Adverſaries to ſay, that Chriſt may be ſaid to deſcend from Heaven, becauſe of his miraculous Conception. For ſo was that of *John the Baptiſt* in ſome meaſure, his Mother being Barren and paſt Childbearing: And yet that good Man is ſo far from ſpeaking in this ſtrain, that he owns his Original to be *earthly*, at the ſame time that he ſpeaks of Chriſt's being *from Heaven:* When he ſays, (*e*) *He muſt increaſe, but I muſt decreaſe. He that cometh from Above is above all. He that is of*

(*a*) Matth. 21. 25. (*b*) James 1. 17. (*c*) James 3. 15. (*d*) Rev. 21. 2. (*e*) John 3. 30, 31.

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(*a*) Matth. 21. 25. (*b*) James 1. 17. (*c*) James 3. 15. (*d*) Rev. 21. 2. (*e*) John 3. 30, 31.

the Earth is Earthly and ſpeaketh of the Earth. He that cometh from Heaven is above all. And if any think that this is ſaid of Chriſt, becauſe he was conceived and formed in the Womb, without the help of a Man, let him conſider that *Adam* was formed and made by the immediate Power of God, when there was neither Man nor Woman to ſpring from. But is he on this Account ever ſaid to have deſcended from Heaven? So far is it from this, that the contrary is aſſerted. (*a*) *The firſt Man was of the Earth earthly, but the ſecond Man was the Lord from Heaven.* Whence then is Chriſt ſaid to deſcend and come from Heaven? Not ſurely becauſe he was ſanctified by the Holy Ghoſt from the Womb: For ſo *John the Baptiſt was*, (*b*) who yet owns his Original to be from the Earth. Nor could it be merely becauſe he had his Commiſſion to Preach from thence: For ſo had the Prophets and Apoſtles. And *John the Baptiſt* is expreſly ſaid, (*c*) to have had from thence his own Commiſſion to baptize. In vain therefore do Men tire themſelves to find out ſpecious Pretences to defend an Error; when our Lord does ſo expreſly tell us the Truth. For does he not ſay, *I came down from Heaven, not to do mine own Will, but the Will of him that ſent me.* Where it is plain to all unprejudic'd Perſons, that our Saviour ſpeaks of himſelf as God's great Ambaſſador, ſent to declare is Will to Men. In which Senſe the Jews did rightly apprehend his meaning; when they reaſon among themſelves and ſay; (*d*) *Is not this the Son of* Joſeph, *whoſe Father and Mother we know; how is it then that he ſays, I came down from Heaven?* And our Saviour is ſo far from explaining his meaning to them, as the *Socinians* have done ſince, that he confirms what he had ſaid, in the Senſe they underſtood his words, by new Aſſertions of the ſame kind with the former (*e*). And when his Diſciples themſelves ſay, (*f*) *This is an hard ſaying, who can bear it.* He is ſo far from rectifying what the *Socinians* muſt reckon was

(*a*) 1 Cor. 15. 47. (*b*) Luke 1. 15. John 3. 31. (*c*) Mat. 21. 25. (*d*) John 6. 42. (*e*) See Ver. 50, 51, 57. (*f*) Ver. 60.

their

their Miſtake, that he confirms them in it, ſaying, (a) *Doth this offend you? What and if ye ſee the Son of Man aſcend where he was before.* As if he ſhould ſay; Are ye alſo ſo Carnal as not to believe that I am really come from Heaven? Why, the Time is coming when ye ſhall ſee the Verity of what I ſay, by my aſcending thither again.

Theſe Conſiderations bear ſo hard upon the Scholars of *Socinus*, that there is no other Refuge left them, but to run into their Maſter's laſt lurking-place, which he invented to retire into, when beat out of both Scripture and Reaſon: And that is; *That God did carry Chriſt up to Heaven, before his Baptiſm and publick appearing in the World in the exerciſe of his Office, in order to inſtruct him in all things he was to do and ſuffer for him.* It were enough for us to aſſure our Antagoniſts, that we ſhall believe this Story when they prove it; which, according to all the Rules of Diſputation, it is their part to do. But this is impoſſible to be performed. For Reaſon can only prove the poſſibility of a Fact; but the Verity of it depends on Hiſtorical Relation. And we are ſure neither Canonical nor Apocryphal, Sacred nor Eccleſiaſtical Writers did ever mention any ſuch thing. How improbable then muſt this be to all ſober Perſons, when they conſider the ſilence of Scripture in a Matter of ſuch weight as this is: Which, were it true, would alter the whole Scheme of our Religion, as to one main Foundation of it, viz. *In what Senſe Chriſt is called God, and ſaid to be the Lord from Heaven.* Can we ever believe that all the New Teſtament Writers ſhould forget ſo conſiderable a Thing as this, when they take ſuch care to inform us of ſo many leſſer Matters concerning Chriſt; ſuch as his being laid in a Manger, Circumciſed the Eighth Day, Worſhipp'd by the *Eaſtern* Sages, offer'd to God in the Temple, embrac'd and propheſied of by old *Simeon*, carried into *Egypt*, and brought back again to *Nazareth*. Was there not as much reaſon to mention this, as to tell us of his diſputing with the Jewiſh Doctors at 12 Years of Age,

(a) Ver. 61, 62.

of

of his Subjection to his Mother and *Joseph*, of his being Baptized by *John*, and of his being Tempted by Satan? Now it is plain, that the Scripture ever speaks of his coming down from Heaven first, and afterwards of his Ascending thither again. Whereas, had this Fancy of *Socinus* been true, it ought to have spoken first of his Ascention and then of his Descent.

But that we may deal fairly and candidly with our Adversaries, to the utmost they can desire, let us inquire into the Arguments they make use of for the Support and Defence of this Notion; which, so far as I can find, are Three. The *first* is taken from that Expression in our Context, where Christ says, (a) *What and if ye shall see the Son of Man ascend where he was before?* But I leave it to all Impartial Men to judge, whether their Paraphrase or ours is most agreeable to the design of these words. For if we consider that Christ's Hearers, at this Time, as I observed before, understood the Account of his Descent from Heaven as a Local Descent, and therefore were offended at him; there can be no Sense in the Paraphrase the *Socinians* give of these words; which is this: "What if ye shall see the Son of Man ascend "whether he ascended before? For of this former Ascention Christ had said nothing, and therefore the *Jews* had no Idea of any such thing, nor indeed could have from what he said. So that the Sense and Design of our Saviour could be nothing but this, "Ye are now offended "with me, because I said I came from Heaven. Well! "what will ye think if ye shall see me visibly ascend to "the same Place; whence I tell you I am come. If no"thing else will convince you of the Verity of this Asser"tion of mine, I hope that may do it at last. And as this must be the Sense of the place, or else it must have none; so it is of no force to object, that it seems not proper for Christ to call himself the Son of Man in this case; seeing as such, he came not from Heaven. For it were easy to produce multitudes of places, where Christ

(a) John 6. 62.

speaks

ſpeaks of himſelf under this Appellation, when yet he aſcribes the Works done not to his Manhood or Human Nature, but to his Divinity or Divine Power: So that the meaning plainly runs thus; "Though ye think me no "more than a Man, yet as he who is now a Man came "from Heaven, ſo I who am now known to you by "the familiar Deſignation of Son of Man, ſhall be ſeen "to aſcend to Heaven, whence I came to aſſume this "Nature. A *ſecond Argument*, and the only one that carries any Evidence of Strength with it, in behalf of this Notion, is Chriſt's Expreſſion; where he ſays, (*a*) *No Man hath aſcended into Heaven but the Son of Man who Exiſts in Heaven*, or (as we render it) *who is in Heaven*. But it is the Opinion of many of the beſt Criticks and Commentators, that the word *Aſcended*, muſt not be taken here in a proper, but in a figurative Senſe. And indeed the Scope of the Context ſeems not neceſſarily to import any more: For the deſign of our Lord is to make *Nicodemus* ſenſible, how little he and the Jewiſh Doctors of that Age underſtood Spiritual things, in compariſon of what he knew of them. (*b*) *Art thou a Maſter of* Iſrael, ſays he, *and doſt thou not know theſe things I am diſcourſing of, relating to the more perfect State of the Church under the* Meſſiah. *Well, though thou art ignorant of them, know, that I ſpeak what I know, and teſtifie what I have ſeen; and you receive not this Witneſs. If therefore I have told you what relates to the State of the Church on Earth, and you and others believe not: how ſhall ye believe, if I tell you of things immediately relating to the Heavenly State? For none of you can pretend ever to have ſeen theſe. But I who am the Son of Man, who Exiſt in Heaven, as I am God, do know them exactly.* But we may eaſily grant, that our Saviour ſpeaks of a real Aſcention here, without any hazard of giving Advantage to our Enemies: For what can they infer that makes for them, upon ſuppoſition that our Lord ſhould ſpeak thus: *If you and the reſt of your Rabbies underſtand not what I ſay of things relating to the Church here; how then would you underſtand me, if I ſhould tell*

(*a*) John 3. 13. (*b*) Ver. 10, 11, 12.

you

you of the things of Heaven it ſelf immediately. For none of you can pretend ever to have aſcended to Heaven, in order to underſtand theſe. Whereas I, who am now the Son of Man, do exactly know them; ſeeing according to my Divine Nature, I am as really exiſting in Heaven, as I am now on Earth, as I am a Man. So that there can be no juſt Inference from his Negation of their having aſcended into Heaven, that he had aſcended thither himſelf; no more than if a Native of *Japan* ſhould come now to *England*, and ſpeak to us after this manner. "Ye have reaſon to believe what I "ſay of my own Country; for I ſpeak what I have ſeen "and do exactly know. And none of you did ever go to "*Japan*, excepting me only, who have my Reſidence "there, and am a Native of the Place, and am come "from thence hither. Would theſe words neceſſarily infer, that he muſt have gone from *England* to *Japan*, before he came from thence; becauſe perhaps the Connexion does not run in our uſual Mode of ſpeaking. But that which will ſilence the *Socinians* for ever, is our Saviour's expreſſing his being in Heaven by the Preſent Participle, and not by the Preterit, when he ſays, ὁ ὢν ἐν τῷ οὐρανῷ, ——*who is, or Exiſts in Heaven:* Whereas according to their Notion he muſt have ſaid, ——*who was in Heaven, or had been in Heaven. Socinus* doth indeed alledg, that the Preſent Time is put for the Time Paſt. But when he has given us more than his bare word for it, we ſhall believe him. For my part I rather ſuppoſe he ſpake on purpoſe, that he might inſinuate the Divinity of his Perſon; and perhaps likewiſe, leſt we ſhould fall into this Miſtake that *Socinus* has miſled ſo many into: For it looks like ſuch a Deſign, when we ſee this Senſe ſecured, ſo that we cannot without a *double Enallage* bring this to *Socinus*'s Mind, *viz. the Enallage* both of *Mood* and *Time*. For ὁ ὤν, the Participle muſt be changed firſt into the Indicative; and then the Preſent-Tenſe or Time ὁ ἐστι muſt be changed into the Preterit ὁ ἦν; So that Chriſt ſeems to have ſecured his Senſe here, as if he had deſigned to have laid a Reſtraint upon us from falling into *Socinus*'s Notion. *The Third* and laſt Proof made uſe of in defence

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of this Invention, is the Example of the Apoſtle *Paul*'s being rapt up into the Third Heavens. For, ſay they, if this was the Privilege of the Scholar, much more muſt it have been of the Maſter. But this is rather produced as an Illuſtration and Flouriſh than an Argument: For *Socinus* himſelf grants, that upon the ſuppoſition of the Verity of our Opinion, as to Chriſt's Divinity, there was no reaſon for his being carried up into Heaven: So that tho' the Scholar might want ſuch Diſcoveries, in order to his Support and Conduct, the Maſter ſtood in no need of any ſuch thing. Therefore not to debate, whether *Paul*'s Rapture into Heaven was Real or only Ecſtatical, this amounts to no Argument at all againſt us; nay, rather it Recoils upon themſelves with no little force. For as *Paul* tells us of his Aſſention by Rapture into the Third Heavens, and Chriſt of his Deſcent, but never of his Aſſention: So when we conſider with what Self-Denial *Paul* ſpeaks of himſelf on this Head, chuſing to glory in his Infirmities, and conſider that Chriſt did exceed him, as in all Grace, ſo in Humility particularly; we muſt certainly conclude, that he reckon'd it neceſſary for us to know that he had his Exiſtence in Heaven, before he aſſumed the Nature of Man: And therefore he was obliged in Kindneſs to us (and not out of any affectation of Vain-Glory or Deſign, to impoſe upon us, neither of which he was capable of) to tell over and over again, that he came down from Heaven, from God his Father, and was to return thither to him again.

I confeſs there is one thing further that is inſiſted on here by *Smalcius* and ſome other Scholars of *Socinus*; which though it hardly deſerves an Anſwer, yet I am obliged not to paſs over in ſilence, leſt they improve this ſeeming Neglect as a ſtrong Argument againſt me. And this is, that ſince *Moſes* was the moſt eminent *Type* of Chriſt, we muſt ſuppoſe, that as *Moſes*, in order to be fully inſtructed from God, as to the Law he was to deliver to *Iſrael*, was forty Days and Nights in the Mount with God; ſo it was neceſſary that Chriſt as the *Antitype* ſhould be as long with God, in order to his being directed

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in the new Law which he was about to reveal to Men. But if this Objection be rightly conſidered, it is nothing elſe but a begging the Queſtion: For the caſe of *Moſes* and our Saviour were wholly oppoſite in this particular. He indeed as a mere Man had need of ſuch an Opportunity, to know the Mind of God exactly. But there was no reaſon that our Saviour, who was truly the Son of God, ſhould ſtand in need of any ſuch Inſtruction: Yet ſince they will ſtand ſo much upon this thing, I ſhall venture to tire the Reader, rather than fail to give a further Anſwer to this; in which I ſhall deal with our Antagoniſts at their own Weapons. Let it therefore be conſidered, that though *Moſes* was in many things a Type of Chriſt, yet there are other things wherein he was no way Typical of him. Such were our Saviour's being denominated the Father of his People, and his being ſo really in a Spiritual Senſe; his ratifying and confirming the new Covenant by his own Death; and his being Surety and Security for his People and their Performance. So that they muſt prove (which they never can be able to do) that *Moſes* was a Type of Chriſt in this particular, of his being Forty Days in the Mount with God. Surely they will never allow that the Type was fulfilled in Chriſt in his Forty Days abode in the Wilderneſs, in a State of Temptation and Deſertion; for this they will not equalize and compare, I ſuppoſe, with *Moſes* his being with God in the Mount. And yet this is the only thing in the Goſpel Hiſtory that ſeems to bear any parallel with *Moſes* his Caſe. From whence we may be allowed to confirm our Notion in oppoſition to theirs: For if this be the parallel we may reaſonably conclude, that as it was neceſſary that *Moſes* ſhould aſcend into the Mount for ſo long a time, in order to be capacitated to ſpeak to *Iſrael*, as the Mouth of God: So it was convenient that Chriſt (who had come from Heaven) ſhould be trained up as long in a State of Tryal, in order to be fitted for that Work he was Commiſſioned to accompliſh on Earth, under Tryals, Oppoſition and Sufferings. For a Heavenly Meſſenger might ſeem to want the like acquaintance with this

this World, as an Earthly one ſtood in need of, in reference to the Heavenly State. But that I may deſtroy the force of this Chimerical Argument, even from their own Principle, let me deſire them to remember, that *Moſes* aſcended twice into the Mount for Forty Days, *viz.* (a) *firſt* when he received the two Tables of Stone, which he brake when he came down: And *again*, when he got two other Tables, with the ſame Words written upon them. Now if in this our Saviour was obliged to correſpond with the Actions of *Moſes*, he muſt have aſcended Twice into Heaven. Upon which pretended parallel I might inſiſt in many particulars, and require our Adverſaries to ſhew the Neceſſity of Chriſt's being the Antitype of one of theſe Aſcentions rather than the other, *&c.* But I chuſe rather to leave the Reader to think, how impoſſible it is for them to ſatisfie any Man, as to abundance of Queſtions that might be put up to them on this Head, rather than tire his Patience with a needleſs proſecution of them at this time.

I might ſtorm this laſt Fort of the *Socinians* by more Conſiderations, if need were; but that I ſuppoſe they can defend it no longer. However, I ſhall add one thing which will either make them yield it, or blow it up, whether they will or not: And that is (b) the Apoſtle's plain Aſſertion, *That as the High-Prieſt went once only every Year, with Blood, into the holieſt place of the Temple.* (c) So in this he was an eminent Type of Chriſt, whom the Apoſtle aſſerts *to have aſcended but once into Heaven*; which was after his Death and Reſurrection; from whence he is to come down again the Second time for the Salvation of his People: So that Chriſt could not aſcend unto God the Father till after his Sufferings were over, becauſe he muſt correſpond as Anti-type to his Type, and go into Heaven the true Holy of Holies, with Blood, as High-Prieſt of his People for ever. So that they contradict

(a) *Compare* Exod. 24. 12, 16. *with* Exod. 34. 28. *and* Deut. 9. 9, 11, 17. *with* Chap. 10. 1, 10. (b) Heb. 9. 7, 12. (c) Ver. 24, 26, 27.

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the whole design of the Apostle's Argument, who go about to perswade us, that Christ went to Heaven before he suffered, and so, according to the Apostle's dialect, without Blood.

In order to Rivet which Argument farther, I desire the impartial Reader may consider the Apostle's words, where alluding to *David*'s prophetical Expression of Christ, (*a*) *Thou hast ascended on High, thou hast led Captivity Captive, thou hast received Gifts for Men, yea for the Rebellious also, that the Lord God might dwell among them.* He argues thus: (*b*) *Now that he ascended, what is it but that he also descended first into the lower parts of the Earth? He then that descended is the same also that ascended far above all Heavens, that he might fulfil all things.* Whereby he plainly let us knows, that Christ's ascention into Heaven was an assurance to us, that he had before descended from Heaven, and that consequently he had his Residence there before he had it here on this Earth. So that he that descended from thence to this Lower World, is the very same Christ who visibly ascended thither again; that as he had fulfilled his Father's Will in a State of Humiliation, he might fulfil the remaining part of his Work in a State of Exaltation in the Holy of Holies, above the visible Heavens as well as Earth. For if Christ had been only a Man, how could it ever be concluded from his Ascention into Heaven, that he had before descended from thence. So that it is apparent, that the Apostle includes all our Saviour's Work in these two words, *viz.* his *Descent* from Heaven and his *Ascention* thither again. In the *first* of which he speaks of his Humiliation, from his taking upon him our Nature to his Death and Burial, or going into the lower parts of the Earth. And in the *second* he describes his Exaltation from the highest step of it, after his Resurrection, *viz.* his ascending unto God his Father, to sit at his Right Hand. Had the Apostle therefore ever thought of *Socinus*'s Notion, here had been a proper place to have in-

(*a*) Psal. 68. 18. (*b*) Ephes. 4. 9, 10.

insinuated

ſinuated ſomething of it. But the Apoſtle is ſo far from this, that he not only ſpeaks in our Saviour's dialect of his Deſcent, and then of his Aſcention, but he proves, that he deſcended firſt, from his aſcending afterwards; ſeeing he ſuppoſeth here, as well as in the above-cited place, that he could not have aſcended unleſs he had finiſhed the Work on Earth, for the accompliſhing of which he deſcended at firſt. For the Triumph could not be acted before the Victory was accompliſhed. And in order to obtain the Victory over his and our Enemies, he muſt be ſuppoſed to deſcend into this World, to fight againſt Sin and Satan. Now if any ſhould be ſo fooliſh as to limit Chriſt's deſcent, in the words, to his going down into the Grave, from his living on Earth, he will be forced, by his own Interpretation, to limit his Aſcention to his riſing out of the Grave, to appear again to his Apoſtles on Earth. But ſeeing the Apoſtle has cut Men off from the latter of theſe, by explaining his Aſcention by Chriſt's going to Heaven; by parity of Reaſon we muſt ſuppoſe him to denote his Humiliation by his going into the Grave, or lower parts of the Earth: For Chriſt aſcended not to Heaven immediately from the Grave, but after his being made Alive, and his continuance on Earth for Forty Days. And therefore ſince his Aſcention is of ſuch extent, as to be only included between his Grave and his reaching the higheſt Heaven; his Deſcent, that the Oppoſition may be juſt and exact, can be confined to no other but the ſame Terms and Boundaries, *viz.* Heaven and the lower parts of the Earth; as to his coming from the one, and his State of Humiliation, until the laſt Step of it; which was his Deſcent into the other.

I have inſiſted upon the Refutation of this Chimerical Notion of *Socinus* the longer, that I might not have any need to touch upon it again; and that the Reader ſeeing how groundleſs and precarious it is, (and conſequently being freed from all fear of this Phantom, might the more eaſily apprehend the Cogency of the Proofs I have adduced, and ſuch other places of Scripture as run in the ſame Strain and have the like Force.

I proceed therefore to a 3*d* Argument from our Saviour's words, where he ſays, (*a*) *I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father.* The Senſe of which was ſo perſpicuous to the Diſciples, that they immediately aſſent unto their Literal and Native meaning, ſaying; (*b*) *Lo, now thou ſpeakeſt plainly and ſpeakeſt no Parable. Now we are ſure that thou knoweſt all things, and needeſt not that any Man ſhould ask thee*; *by this* (or upon this Account) *we believe*, (*viz.* thy Self to be the *Meſſiah* and thy Words to be Divine) *becauſe thou cameſt forth from God.*

Here it is plain, that Heaven, where the Father is ſaid to be, is oppoſed unto, or contradiſtinguiſhed from this World where we now are, and where Chriſt was when he ſpake theſe words. So that nothing can be plainer than this, that our Saviour aſſures us, That he was with his Father in Heaven, before he was in this lower World; and that as he had Deſcended from thence hither, ſo he was to return thither again.

Seeing therefore Chriſt ſpeaks here of a real Change of Place, we may eaſily ſee the Weakneſs of the *Socinian* Gloſs upon this Text, when they alledged, That nothing more is meant here, but that Chriſt ſpeaks of himſelf as a Divine Perſon, *i. e.* one ſent from God in a peculiar manner, by a ſpecial Delegation and Commiſſion given him. But if this be all that is meant by Chriſt's coming from the Father into the World, then I would fain know what is meant by *his leaving the World and going again to the Father.* Was Chriſt's Aſcention only a ſpiritual Elevation of Soul, or Ecſtatical Rapture of the Mind? Were the Apoſtles deceived when they ſaw their Maſter viſibly aſcend into Heaven, until the Clouds did intercept between him and their ſight? Did the Angel abuſe them when he ſaid, (*c*) That *the ſame Jeſus was to come down again* locally and perſonally at the laſt Day, *in like manner*

(*a*) John 16. 28. (*b*) Ver. 29. 30. (*c*) Acts 1. 11.

ner as they had ſeen him go up to Heaven? If the Scripture aſſures us of the real Aſcention of Chriſt, which I hope our *Unitarians* are not ſo fooliſh or perverſe as to deny; upon what ground do they refuſe to believe the firſt part of the Text, when it is as plain and perſpicuous as the other? What is plainer, than that here there is an oppoſition between the place where the Father is ſaid to be, and this World where we are? And ſurely it is equally clear, that coming from the Father and going again to him, or coming into the World and going out of it again, are oppoſed. If therefore going unto the Father and leaving this World, muſt be underſtood in a literal Senſe, as denoting a local Aſcention, we muſt explain in like manner his meaning, when he tells us of his leaving the Father and coming into the World. Beſides that, coming from the Father into this World, does plainly ſuppoſe a Prior Miſſion or Commiſſion from God, which theſe words denote the Execution and Performance of. So that Chriſt's Aſcention doth no more plainly import his having been on Earth, and his having performed there the Work he was intruſted with, than his Deſcent to this World from God to perform the ſame, doth plainly and fully aſſure us that he was in Heaven, when this Commiſſion was given him: For we may eaſily ſee that Chriſt ſpeaks of himſelf here, as the Father's Ambaſſador to Men. Now he that is ſent under this Character, muſt receive his Commiſſion and Inſtruction from his Prince, before he go upon his Embaſſy to a Foreign Country. Let us therefore ſuppoſe that we heard an Embaſſador ſay, I came from my Maſter into this Nation, and now I muſt ſhortly leave this Country and return again to him. How ridiculous would any Man make himſelf, if he ſhould be heard to explain theſe words, as *Socinus* has done thoſe of our Saviour? And yet we cannot ſuppoſe any Perſon to ſpeak more intelligibly than Chriſt does here, and elſewhere; as when he ſays, (a) *For Judgment I am come into this World.* And in another place,

(a) John 9. 39.

(a) *I am come a Light into this World*: And again, where he assures us, (b) *That the Father had sanctified and sent him into the World.* And sure the Apostle *John* was of this Faith, when he says, (c) *That Jesus washed his Disciples Feet, as an example of Humility and Charity, as knowing that the Father had given all things into his Hands, and that he was come from God and was going to God.* And therefore he tells us, (d) That *in this was manifested the Love of God towards us, because that God sent his only Begotten Son into the World, that we might live through him.*

It will not avail our Adversaries to tell us, that to go into the World imports no more than to execute an Office, and that therefore in the Scriptures it is said, (e) *That false Prophets are gone out into the World.* For sure no Man was ever so infatuated as to imagine, that this denotes the same thing as the former Texts do. But if any Person would know the difference there is between this and what is asserted of our Saviour, let him hear *John* explain himself; where he says of Antichrists and false Prophets, (f) *That they went out from them,* (viz. the Society of true Christians) *because they were not indeed of them really and truly.* So that the Place and Person from whence one is said to go forth determines the Sense of the Expression. As (g) *Clemens* an ancient Christian Writer, and one of the same Age with *John*, speaks to this purpose, when he says; "The Apostles did preach "by Commission from Christ, as Jesus Christ did by "Commission from God. For Christ was sent from God, "and the Apostles from Christ, and these two Missions "do exactly harmonize, according to the Will of God. Which Expression may serve to prevent an Objection taken from our Lord's words, when he says; (h) *As thou hast sent me into the World, even so have I sent them also into the World.* For how different these two Missions

(a) John 12. 46. (b) John 10. 36. (c) John 13. 3. (d) 1 John 4. 9. (e) 1 John 4. 1. (f) 1 John 2. 19. (g) Clemens Rom. Epist. 1. ad Corinth. Sect. 42. (h) John 17. 18.

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were, in respect of the Persons sending, and the Places where they were when they received their Commissions, is set down plainly enough in the above-mentioned place of *Clemens*, who seems therefore to have alluded to these very words of our Saviour.

Nor is there more strength in what the *Socinians* say, when they urge Christ's words to *Pilate*; when he tells him, (a) *That to this end he was Born, and for this end he came into the World, that he might bear Witness unto the Truth.* Whence they conclude, that Christ's coming into the World was posterior to his being Born: For if this have any force in it, then they must allow of another place, which contradicts their Sense of this, *viz.* where Christ says to his Father of his Apostles, (b) *That they knew certainly that he came out from God, and did believe that he sent him.* Where coming from God is Prior to his Mission: So that an ingenuous Man must interpret Christ's words to *Pilate* in a conformity to other places of Scripture. And so he will find that there is a Gradation in them, and the Emphasis laid upon the last part of the Expression. As if Christ had said, "For this end I was "born, yea for this end I came from Heaven into this "World, that I might bear Witness to the Truth, and "reveal it to Men.

And it serves the *Socinian* Cause yet less, when they attempt to run a parallel between our Text and such Expressions as these following: (c) *The thing proceedeth from the Lord.* (d) And *there came a Fire out from the Lord.* (e) *This also* (*viz.* the knowledge of the Husbandman) *cometh from the Lord*, &c. For what comparison can there be between a Person's being said to come from God, and such like Expressions relating to his Providence, Operation or Efficiency? But still none of these are said to descend from God, and to come into the World; so that even the words are not parallel, as they pretend. If any Person should tell us, that such an Estate

(a) John 18. 37. (b) John 17. 8. (c) Gen. 24. 50. (d) Lev. 9. 24. (e) Isai. 28. 29.

in Land was ſent to us from the King, and that ſuch a Meſſenger was ſent unto us likewiſe from him: Who in his right Senſes would ever imagine, that becauſe the ſending of the Eſtate muſt be underſtood to be a Figurative way of ſpeaking, and to import no more than an Intimation of his Will, that we ſhould go and poſſeſs it; that therefore the coming of ſuch a Man to us by Delegation from him, muſt be ſuppoſed not to denote any real Local coming of the Perſon from Court to us? So that when the *Socinians* ſay, that Chriſt's being ſaid to come from God into this World, imports no more than his being Created, Made or Produced by God in the Womb, and thence brought forth; we know not whether their Subtilty in finding out Evaſions, or their Diſingenuity in ſtudying to find them, be the greateſt. But I would pray them to try their Reaſon upon our Saviour's words, where he ſays, (a) *I proceeded forth and came from God, neither came I of my ſelf, but he ſent me.* For if Chriſt affirm this only, that he was produced by God, by the firſt part of his words, then by the latter he denies this only, that he produced himſelf? Now pray, what Senſe is there in this Expoſition. For who is there that cannot ſay the ſame, that God made him, and that he did not make himſelf? Sure if this were all, we muſt deny not only Chriſt's Divinity, but ſuppoſe him void of common Reaſon, when he urges this as an Argument to preſs the *Jews* to believe in him. But, if we allow our Senſe of theſe words, which is ſo plain and literal, we ſhall immediately perceive a mighty Force and Energy in them: For ſeeing he was come from Heaven to Earth, not of himſelf, or upon any private Errand, but by ſpecial Delegation and Commiſſion from God to Men, which God did ſo viſibly ratify and confirm by Miracles, there was all Reaſon that Men ſhould believe his Words, and ſubmit themſelves to his Government. And in this Senſe our Saviour thought he ſpake very perſpicuouſly, as appears from what he immediately adds, by way of Expoſtulation with, and Reproof unto the

(a) John 8. 42.

Jews.

Jews. (a) *Why do ye not understand my Speech? even because ye cannot hear my Word.* Which Expression I would earnestly desire the *Socinians* to think of: With whom I can't but expostulate here in a few words, after the same manner our Saviour does. " O ye Unitarians, as ye " now love to be called, and who glory in this Title, as " if ye were the only Persons that stood up for the Unity " of the God-head; pray allow your selves to consider, " that if ye did believe aright in this One God, ye would " love the Son, and own him to know God best. Ye " would at least (b) acknowledge that he speaks true, " when he assures us, that he proceeded and came forth " from God, and that he came not of himself but was " sent of him. (c) *Ye are from Beneath, he is* (d) *from* " *Heaven Above*, as being indeed the Lord from Heaven " (e). Why then will ye not assent to so plain a discove- " ry of Things as our Lord has made? Is it not because " this Doctrine does not suit with the too great Opinion " ye have of your own Reason, which ye cannot allow " to be brought under the Conduct of Revelation in this " Matter, tho' it be never so plain against you? There- " fore let me advise you to consider a little more seri- " ously, what a composition of Pride and Folly it is, to " set up your poor Finite Reason, in opposition to Infi- " nite Wisdom; and to think that ye must be judged at " last by this Saviour, according to the Revelation he has " given you of Divine Truths. And therefore pray take " heed that our Saviour's words be not then sadly verified " in you, which he applied to the *Pharisees* of old: " (f) *For Judgment I am come into this World, that they* " *which see not might see, and that they which see might* " *be made blind.* For humble Christians that submit themselves to our Saviour's teaching, are likely to know Divine Matters better than those who refuse to believe the most plain and positive Truths in Scripture, because they cannot reconcile them, in all respects, to their own

(a) John 8. 43. (b) John 8. 42. (c) John 8. 23. (d) Ἐκ τῶν ἄνω. (e) 1 Cor. 15. 47. John 8. 43. (f) John 9. 39.

pre-conceived Ideas and Notions of Things, though never ſo imperfect. For is it not reaſonable to believe the Account Chriſt gives of God, (a) *who ſpake what he had himſelf ſeen with his Father*, and teſtified to us nothing but (b) *what he had been a Witneſs of and certainly knew*; rather than our own uncertain and variable Notions of God, (c) *whom no Man ever ſaw, or can know aright, but as he aſſents to, and conſiders what Chriſt has ſaid of him.*

And now I hope the Impartial Reader will reſt ſatisfied as to the Verity of our Propoſition; *viz.* That Chriſt had a Being before he was Born, or appeared in the World as Man; and therefore I am not willing to tire him with the further probation of this Truth from other places of Scripture, in the ſame manner as I have done theſe three; for this would ſwell my Diſcourſe into an unweildy bulk. However, I ſhall propoſe ſome other plain places of Scripture to the Reader's ſerious Conſideration, that it may appear how undeniable this is, if we will acquieſce in that Evidence, without racking our Thoughts to find out Evaſions: though if any doubt remain, he may find theſe Scriptures vindicated from all Objections, by thoſe who have written expreſly againſt the Socinians; ſuch as *Hoornbeck*, *Mareſius*, *Eſſenius*, and others, and particularly *Placeus*; to whom I acknowledg my ſelf to be chiefly obliged for what I offer on this Head.

That therefore we may be further confirmed in the Verity of this Propoſition, let us call to mind what Chriſt ſays of *Abraham*, (d) *viz. That he rejoiced to ſee Chriſt's Day, and that he ſaw it and was glad.* Which when the *Jews* took it in the literal Senſe, and argued againſt it as a thing impoſſible; ſaying, (e) *Thou art not yet fifty Years old, and haſt thou ſeen* Abraham? Our Saviour is ſo far from rectifying their Miſtake, had it indeed been any, that he confirms them in it; ſaying, with ſolemn aſſeveration, (f) *Verily, verily, I ſay unto you, before* Abraham *was I am.* As if he had ſaid, though ye are in the

(a) John 8. 38. (b) John 3. 11, 32. (c) John 1. 18. (d) John 8. 56. (e) Ver. 57. (f) Ver. 58.

right

right as to my Age as Man, yet that does not hinder me from having ſeen *Abraham*; for before he had a Being, I had my Exiſtence, which is unchangeable, and the ſame now that it ever was. And ſeeing my Incarnation was revealed to *Abraham*, and that I gave him ſome previous Intimations of it by my converſing with him, as if I had been then a Man: I ſay nothing but the Truth, when I ſay he ſaw my Day, and rejoiced in the Manifeſtations thereof. And can we doubt of Chriſt's *Pre-exiſtence*, when we hear, (*a*) that *Moſes choſe rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon; eſteeming the Reproach of Chriſt greater Riches than the Treaſures in* Egypt. And doth not the Apoſtle, on this ſcore, exhort us to take heed that we (*b*) *tempt not Chriſt, as ſome of the* Iſraelites *of old tempted him, and were deſtroyed of Serpents?* And ſurely *Peter* took our *Propoſition* for an undeniable *Poſtulatum*; when he tells us of the ancient Prophets, (*c*) That *they ſearched what, or in what manner of Time the Spirit of Chriſt, which was in them, did ſignifie, when it teſtified before-hand the Sufferings of Chriſt, and the Glory that ſhould follow.* And it muſt be from the ſame *Poſtulatum*, that Chriſt himſelf tells us, (*d*) *That he is not only the Univerſal and Chief Shepherd of the Church, but the only Door alſo, by which any Man can enter into the Sheepfold.* For, when he ſays, That *all that pretended to be the Door before him, were nothing elſe but Thieves and Robbers*, from which Character we may be fully aſſured *Moſes* and the Prophets are exempted, who yet were before him;) *we can never graſp the extent of his Meaning, unleſs we own him to have been the Door of his Church before, as well as ſince his coming.* So that the Patriarchs and Prophets, as well as the Apoſtles and Saints ſince, were under his Conduct of Old, and Saved only by him; which they could not have been, had he been a *Non-ens* then, and not Exiſtent. According to the extenſiveneſs of which

(*a*) Heb. 11. 25, 26. (*b*) 1 Cor. 10. 9. (*c*) 1 Pet. 1. 11.
(*d*) John 10. 1, 2, 3, 7, 8, 9, 11, *&c.*

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we must also understand many other Expressions of the New Testament, which cannot congruously admit of some Mens limitations: Such is that of our Lord, (a) *All things are delivered unto me of my Father, and no Man knoweth the Son but the Father; neither knoweth any Man the Father, but the Son, and he to whom the Son will reveal him.* By which last words it is plain, that none can possibly know the Father aright, but by Revelation from the Son. Now it had been impossible then for the ancient Believers, before and after the Flood, to have arrived to the true and saving Knowledge of God, had not Christ made him known unto them. If then it was Christ who did reveal his Father to *Abel*, *Enoch*, and *Noah*, and to others who were their Contemporaries, or liv'd after them; certain it is that Christ must then have been Existing: For he could not act, govern, or reveal any thing, had he had no Being.

And what can be plainer than this Proposition's being as true as any thing can be, if we believe the Scriptures; when we find there, (b) That *the Logos was in the Beginning with God, and that afterwards he was made Flesh*, or assumed our Nature? Doth not our Saviour himself own this in Prayer to God the Father; when he says, (c) *And now, O Father, glorifie thou me with the Glory which I had with thee, before the World was?* Was not Christ, if we may believe the Apostle, (d) *In the Form of God, before he took upon him the Form of a Servant, and was made in the Likeness of Man?* Nay, not only so, but we are expresly told, even in the Old Testament, (e) *That he that was to be the* Messiah, *had his Being of Old, even from Everlasting.*

But this leads me forward to an higher step, with respect to our Blessed Saviour Jesus Christ.

(a) Mat. 11. 27. (b) John 1. 1, 14. (c) John 17. 5. (d) Phil. 1. 6. (e) Micah 5. 2. *compar'd with* Mat. 5. 2. *and* John 7. 42.

CHAP.

CHAP. V.

Christ's Divinity, *or his being God, in the real and proper Sense of the Word, evinced.*

HAVING proved the *Pre-existence* of Christ against the *Socinians*, I proceed now to Refute both them and the *Arians*, (who are most immediately concerned here) by evincing the Truth of this Proposition, *That our Blessed Saviour Jesus Christ is really and truly God, so as to be necessarily distinguish'd from, and infinitely glorious above all Creatures.*

In treating of this, I shall chuse to reason the Case rather with strong Arguments than many, according to the old Rule in such Cases. In which, though no Man can pretend to argue from new Topicks, yet if I shall be able to give these a new and advantageous Turn, I hope my Pains may not be unsatisfactory to those that love either to contend for the Faith once delivered to the Saints, or to know in what Scale this lies.

It is not my Business here, to Discourse directly of the Doctrine of the Blessed *Trinity*. Much has been said of this of late, as well as in former Ages; and therefore to such Learned and Elaborate Treatises, such as that of Dr. *Stillingfleet* and *others* of the *Moderns*, and the Works of *Athanasius* and *others* of the *Ancients*, I remit those who desire to have their Judgments informed in this Matter. I shall only say this one thing here, That if Men will rest satisfied with what account the Scripture gives us of this most august Subject, we shall have a Notion clear enough to answer all those grand Purposes, for which God saw fit to reveal it unto us. But if Men must needs attempt to be Wise above what is written there, and think it not enough to satisfie their Consciences, unless their unbounded Curiosity be satiated also, they need

need not wonder if they find themſelves ſurrounded with many inſuperable Difficulties. For my own part, I ſhall ever reckon it enough, that my God has commanded me to believe, *that there are Three, however denominated, each of which is called God, in a Senſe wherein no Creature is or can be ſo called, and therefore in a proper way of ſpeaking. Who though diſtinct One from Another, in reſpect of Order and Relations, do yet each of them partake of the Perfections of the Deity, which we can no otherwiſe conceive of, but as Eſſential to it, and Infinite as being appropriated to it; ſo as theſe Three are thus one and the ſame God.* Nor can I find any Abſurdity or Contradiction in this Propoſition; *That a Being, eſpecially an unlimited One, ſhould be Three and One in different Reſpects*; that is, *One in one reſpect and Three in another, or under another Conſideration:* Which is all that I contend for. Let us ſuppoſe that God did ſpeak from Heaven to all Men, ſo as to ſatisfie them fully that it was his own Voice, in ſuch a manner as Chriſt ſhall be revealed at the end of Time: I ſay, let us ſuppoſe God to ſpeak unto us thus, and aſſure us, that the Propoſition I juſt now named was certainly true, commanding us withal to believe it. What Man, after this, could remain in the Belief of them that now call themſelves *Unitarians*; eſpecially conſidering that the Propoſition is agreeable to our Reaſon, though we underſtand not all that is contained in it, *i. e.* in what reſpects they are One and in what reſpects Three; which is a Thing that is reſerved to the higher State of Viſion, and the obſcurity of which renders the Truth it ſelf to be an Article of Faith, which otherwiſe would be a Point of Science. Now if we conſider things rightly, we have in Effect the ſame Evidence from Scripture of the Truth of this, as if we had it in ſuch an extraordinary way. Nay, the Evidence we have for it, was to *Peter*, and will be to us alſo, (if we apprehend things rightly) (*a*) *a more ſure word of Prophecie* or Revelation, and leſs liable to be miſtaken than

(*a*) 2 Pet. 1. 19.

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any *such* (*a*) Voice or Vision from Heaven can be supposed to be; especially to those that should only hear of this from others: So that I must desire those Men to consider soberly and impartially, as those that are to be judged solemnly by this Christ, of whom they have so mean Thoughts; whether their State be not dangerous, to say no further, when they deny their Assent to so plain a Discovery of the Verity of this, as I have laid it down in the *Proposition* above, merely because they cannot fathom all the Depths that are in it. Should a School Boy tell his Master, that he neither can nor will believe that there are any such Languages as *Arabic* or *Persic*, because he cannot read them; or that he believes there are no such things as Mathematical Propositions, such as those of *Euclid*, but that these are mere Scratches and Whims, that have no Signification or Sense: How intollerable were this, when he could assign no other Reason for his saying so, but that he has no Idea of these things at present, neither can understand them. And may we not justly suppose, that the Behaviour of some Men, in this case, is as highly provoking to the supream Majesty of Heaven, when they call all Scriptural Mysteries, that

(*a*) I say, any *such* Voice or Vision as this could be supposed to be, *&c.* that I may avoid a popular or vulgar Error, which I have been surprized to hear so often from the Pulpit, and read so often in Books of Men otherwise Learned and Judicious, *viz. That* Peter *did look upon the Voice from Heaven, as a less sure Word than what was to be found in the ordinary Writings of the Prophets.* For he that considers what stress he lays upon this Testimony from Heaven, in what he says in the preceding Verses; and considers, that there was an utter impossibility, that He and the other Apostles that heard this could be deceived by it; as, I think, I have more than sufficiently proved: I say, he that considers these things will soon be of another Mind. When therefore *Peter* adds, *We have also a more sure Word of Prophesie*; he means not that the written Word of the Old Testament was either of it self, or to him a surer Word of Revelation than what he heard; but that it was so to the *Hebrews* or *Jews* to whom he writes, *i. e.* the Testimony of *Moses* and the Prophets was of greater Authority with them than his single Testimony could be as to what he heard upon the Mount.

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is, all that is yet dark to them, or contains ſomething obſcure in it, by the rude as well as unchriſtian Epithets of Abſurd and Nonſenſical; wherein they act, as ſome did in another caſe, who though they had ſeen Chriſt work many Miracles, yet refuſed to believe in him, unleſs he would gratifie their Humour, in coming down from the Croſs immediately at their deſire. And I do the rather take notice of this here, becauſe of the Momentouſneſs of this Doctrine: For it is not, as ſome perſwade themſelves, a Doctrine of mere Speculation, but is indeed the Foundation of all Saving Knowledge and Chriſtian Practice. For it is only hence we can attain rightly to underſtand the account the Scripture gives us, of the Redemption of the World by Jeſus Chriſt, of the Dignity of his Perſon, and of the Worth and Value of his Sufferings, as alſo of the Virtue and Effects of the Operation of the Holy Spirit. It is from hence that we come to underſtand the Nature and Deſign of Baptiſm, and all Goſpel Inſtitutions: And it is from hence that we are incited to ſerve and worſhip God, and rightly regulated in the ſame. For if Chriſt be God, and the True God, Bleſſed for Ever, I am obliged to *worſhip and honour Him, even as I honour the Father*, though I be not able, at the ſame time, to comprehend how, or in what manner he is diſtinct from the Father or the Holy Spirit, or how theſe Three are but One God. And ſeeing this is all that the Scripture requires of Chriſtians, with reſpect to this Truth, I cannot but take Occaſion here to exhort thoſe who own and defend this Doctrine, to leave off the too common practice of interweaving their own Notions with it, and to return again to the mere Scriptural Account, reſting ſatisfied in the ſimplicity thereof. For this way we ſhall be able more eaſily and ſatisfactorily to defend this Point, than ever we are like to do any other way: For I think we ought to remember, that *God is no further reſponſible for his own Truths than as he has revealed them in the Bible and cloathed them there in his own Words and Expreſſions.* So that when we exceed theſe Terms and Boundaries, and borrow Notions and Words either from Heathen Philoſophers or the

the Cob-web Speculations of the School-men, we would do well to consider, whether we be not defending *an unscriptural Trinity*. And it is but too plain what hurt Men have done this way, from the various, yea and opposite Schemes they have given of this Doctrine, by deserting or going beyond the plain Scriptural Account. But it is high time to leave this General, of which I have said more than at first I intended.

To come therefore to the immediate Consideration of this Proposition, I do in the *first place* say, That if Christ *created* the World, and doth *govern* it, (which I hope I shall afterwards prove satisfactorily) this must be true also: For if Christ *made* the World and doth *govern* it as the Sovereign Ruler thereof, it necessarily follows, that he must be truly God. *As for Creation*, it is plain to every serious and impartial Considerer, that it is the peculiar Property of God to create. So that to affirm that a Creature can create, is to confound the same with God, and to destroy the difference between the Being creating and created: For what Being but the Uncreated and Infinite One can remove that infinite Distance that there is between *Existence* and *Non-existence*, so as to make that *Exist*, which before was a *Non-ens*, *i. e.* as we usually say, to create a Thing out of nothing? For this is what we must understand by proper Creation, to distinguish it from that which is improperly called so, *viz.* The acting dependently upon any Subject, so as to frame and Mould it into a new Form, Figure, or Order, from what it was in before. But though I might prove this largely from Reason, yet since I have to do here with those that own the Scripture, I shall satisfie my self to take notice, that God doth there vindicate and appropriate to himself the Work of Creation, and proves from thence that none is truly God besides himself, because none but he ever did or can Create. (a) *I have made the Earth*, says he, *and created Man upon it*; I,

(a) Isa. 45. 12, 19.

even

even my Hands have ſtretched out the Heavens, and all their Hoſt have I commanded. ——*For thus ſaith the Lord that created the Heavens, God himſelf that formed the Earth and made it, he hath eſtabliſhed it,* ——*I am the Lord and there is none elſe.* Now, as we ſhewed before, that Chriſt created the World, ſo I am of the Mind, that theſe words relate to him immediately; as will appear probable to any that conſiders what is afterwards in this Chapter. As where it is ſaid, (*a*) *Look unto me and be ye ſaved all the ends of the Earth.* ——*I have ſworn by myſelf,* ——(*b*) *that every Knee ſhall bow, every Tongue ſhall ſwear.* (*c*) *Surely ſhall one ſay in the Lord, have Righteouſneſs and Strength, even to him ſhall Men come,* (*d*) *and all that are incenſed againſt him ſhall be aſhamed.* (*e*) *In the Lord ſhall all the Seed of* Iſrael *be juſtified and ſhall Glory.* All which account is expreſly applied to Chriſt in the New Teſtament, as the References below ſhew us. And this will be yet plainer, if we conſider what is ſaid in the preceding Chapter. (*f*) *Thus ſaith the Lord, the King of* Iſrael, *and his Redeemer the Lord of Hoſts, I am the Firſt and I am the Laſt, and beſides me* he has *no God.* (As I think I may ſupply the laſt words, ſeeing thus they ſeem to agree better with the preceding, than as they are in our Verſion, *and beſides me* there is *no God*) ——*I appointed the ancient People, and the things that are coming and ſhall come.* ——*I have blotted out, as a thick Cloud, thy Tranſgreſſions, and as a Cloud thy Sins: return unto me, for I have redeemed thee.* ——*Thus ſaith the Lord thy Redeemer,* ——*I am the Lord that maketh all things, that ſtretcheth forth the Heavens alone, that ſpreadeth abroad the Earth by my ſelf,* &c. Now it is plain, that the Title of *the Firſt and the Laſt* is (*g*) oftner than once aſcribed unto Chriſt. And that it is he that properly is our Redeemer, and he that pardons our Sins, is too plain to need any proof. And be-

(*a*) Iſa. 45. 22, 23, 24, 25. (*b*) Phil. 2. 10, 11. (*c*) 1 Cor. 1. 30. (*d*) Rev. 1. 7. (*e*) Acts 10. 43. Rom. 3. 24, 25. (*f*) Iſa. 24. 6, 7. 22, 24. (*g*) *See* Rev. 1. 8, 11, 17. *and* 2. 8. *and* 22. 13.

ſides

ſides, that he appointed the ancient People, and the Things that were to come, is what we ſhall take notice of afterwards. And this, I ſuppoſe, the Apoſtle (*c*) intends, when he ſays, that God by Chriſt made, conſtituted or managed τοὺς αἰῶνας, *the Ages or Generations*, i. e the Men who lived in all Ages of the World: For ſo the words ought rather to be rendered and underſtood, as I humbly conceive, than as our Engliſh Tranſlation hath them; where we read that God by his Son *made the Worlds*; though I ſhall quarrel with no Man that chuſes to adhere to the ordinary Tranſlation. However therefore we expound theſe and the like Paſſages of Scripture, ſtill it is plain, that God appropriates Creation to himſelf, ſo as thereby to diſtinguiſh himſelf from all Creatures. With what Majeſty does he expreſs himſelf to this purpoſe, when he ſays, (*b*) *Who hath meaſured the Waters in the hollow of his Hand? and meted out Heaven with the Span, and comprehended the Duſt of the Earth in a Meaſure, and weighed the Mountains in Scales and the Hills in a Ballance? ——Behold the Nations are as a drop of a Bucket, and are counted as the ſmall Duſt of the Ballance. ——All Nations before him are as nothing, and they are counted to him leſs than nothing, and Vanity.—Haſt thou not known? Haſt thou not heard that the everlaſting God, the Lord, the Creator of the ends of the Earth, fainteth not nor is weary? There is no ſearching of his Underſtanding.* Now if all this be ſpoken of God the Father, it argues that Chriſt is truly God, ſeeing we ſhewed before, that the Creation of the World is alſo aſcribed to him. But what if all theſe lofty Expreſſions be ſpoken of Chriſt immediately? If they be, ſurely they give us moſt wonderful Thoughts of the Excellency and Eminency of our Saviour; before whom, and in compariſon with whom all Nations are as nothing, *&c.* And whether I have any Reaſon to ſuppoſe that our Saviour is he that is immediately ſpoken of here, I ſhall leave every impartial Man to judge, when he has ſeriouſly conſidered the

(*a*) Heb. 1. 2. (*b*) Iſa. 40. 12, 15, 17, 28.

Context. For my part the Evidence ſeems ſo ſtrong on this ſide, that I wonder no Man ever thought of this before; at leaſt none have done ſo that ever I read or heard of. But let the Reader judge for himſelf, whether the whole Chapter be not of a piece. *Comfort ye, comfort ye my People, ſaith your God.* (a) — *The Voice of him that crieth in the Wilderneſs, Prepare ye the way of the Lord, make ſtrait in the Deſert an high-way for our God, every Valley ſhall be exalted.* — (b) *And the Glory of the Lord ſhall be revealed, and all Fleſh ſhall ſee it together; for the Mouth of the Lord hath ſpoken it.* — (c) O Zion, *that bringeſt good Tidings,* ——*ſay unto the Cities of* Judah, *Behold our God. Behold the Lord God will come with ſtrong Hand, and his Arm ſhall rule for him: Behold his Reward is with him, and his Work before him. He ſhall feed his Flock like a Shepherd: he ſhall gather the Lambs with his Arm, and gently lead thoſe that are with Young.* (And then it is immediately added) *Who hath meaſured the Waters in the Hollow of his Hand.* —*Haſt thou not known that the everlaſting God, the Creator of the Ends of the Earth, fainteth not,* &c. *He giveth Power to the Faint, and to them that have no Might he increaſeth Strength,* &c. Againſt this Interpretation I know it may be urg'd, That when Chriſt is ſpoken of afterwards, there is a plain diſtinction to be ſeen between the Creator and Him. (d) *Behold,* ſays God, *my Servant whom I uphold* —*I have put my Spirit upon him, he ſhall bring forth Judgment to the* Gentiles. —*Thus ſaith God* Jehova, *he that created the Heavens and ſtretched them out.* —*I* Jehova *have called thee in Righteouſneſs, and will hold thine Hand, and will keep thee, and will give thee for a Covenant of the People, for a Light of the* Gentiles, *&c.* But this does no way enervate what we have ſaid before: For here Chriſt is only conſidered as Man and Mediator, with reſpect to his State of Humiliation in this World;

(a) Mat. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23. (b) John 1. 14. (c) Acts 2. 1, 2, 3, 4, 5, 6, 7, 8, ---41 ---47. (d) Iſa. 42. 1, 2, 3, 4, 5, 6, 7.

and

and therefore it was fit that God the Father, who ſent him, ſhould be introduced ſpeaking of him and to him. But in what we cited above, Chriſt is brought in ſpeaking as God and the Eternal Son; and therefore, though there are ſome things interwoven that relate to his Appearance in this World as *Meſſiah*, ſtill he ſpeaks as *Logos*, and conſequently as *Creator*. Seeing then, according to the Scriptural Account of this Doctrine, the Father and the Son are but one God, it is no ſtrange Matter to me to find the Son brought in ſpeaking as ſuch in one place, and the Father diſcourſing to the ſame purpoſe in another. But after all, let my Interpretation of theſe places of Scripture be what Men pleaſe, ſtill it is plain, that Creation is made an evident Argument of his being the True God. So *Hezekiah* thought of old: (*a*) *O Lord of Hoſts*, ſays he, *thou art the God, even thou alone, — thou haſt made Heaven and Earth.* And ſo ſays *Job*, long before him: (*b*) *God alone ſpreadeth out the Heavens*, &c. And to the ſame purpoſe the Pſalmiſt lets us know, (*c*) *That all the Gods of the Nations are Idols, but the Lord made the Heavens.* Nay, God himſelf doth aſſure us of the Verity of this, when he commands the People of *Iſrael* to make this Truth known to the *Gentiles*. (*d*) *Thus*, ſays he, *ye ſhall ſay unto them, The Gods that have not made the Heavens and the Earth, even they ſhall periſh from the Earth, and from under theſe Heavens. But he* (*viz.* the God of *Iſrael*) *hath made the Earth by his Power, he hath eſtabliſhed the World by his Wiſdom, and hath ſtretched out the Heavens by his Diſcretion.* So that if Chriſt were not really God, the ſupream Creator would never allow him to ſhare in this his peculiar Honour, by which he diſtinguiſheth himſelf from all Creatures. And therefore ſeeing God reveals Chriſt to us, as the Maker of Heaven and Earth, it is an undeniable proof that he is to be owned by us, as the True God.

(*a*) Iſa. 37. 16. (*b*) Job 9. 8. (*c*) Pſal. 96. 5. (*d*) Jer. 10. 11, 12.

And as Christ's Divinity is evidently demonstrable from his having *created* all things, so also from his *Government* of all things, as the supreme Ruler of them. For is it conceivable that the Father should put all Judgment and Government into his Hands, if he were not endowed with the Divine Perfections. And here that I may not run out too far on this Head, I shall confine my self to the Consideration of two Qualifications, that I am sure all will grant are necessarily required in such a Governor, *viz. That he knows all things, and be able to do all things relating to such a vastly diffused Empire, as this of the World.* If then it be certain from Scripture, that Christ knows all Things, and has Power to do all Things, it is certain he must be God; especially if these be ever spoken of in Scripture, and laid claim to by God, as Attributes incommunicable to Creatures. And indeed our own Reasons will tell us, that *Omniscience* and *Omnipotence*, or an unlimited Knowledge and Power can only be ascribed, in any proper Sense, to an Infinite Being; that is to God and to no other. Now it is too plain to need proof, that God is ever represented in Scripture as Omniscient and Almighty: So that it were to deifie a Creature, (which is impossible, and therefore Blasphemous and absurd to assert) to ascribe these Attributes to him. And yet the Scripture never scruples to appropriate these to Christ. *As for Omniscience*, it is asserted of him, (*a*) That *none knows the Father in such a manner as he does*, and that whatever notices any Person has of him, it is by the *Son's revealing* of him. And besides, it is asserted of him, (*b*) That *he knows all things.* But to instance in one remarkable particular this way. It is asserted frequently, (*c*) That *none but God knows the Hearts and Thoughts of Men.* And yet it is (*d*) plainly asserted of Christ, that he knows the same. For not only do his Apostles speak thus of him, but he himself tells us the same; when among other things he says,

(*a*) Mat. 11. 27. (*b*) John 18. 4. (*c*) *See* 1 Kings 8. 39. 2 Chron. 6. 30. Jer. 11. 20. *and* 17. 10. (*d*) John 16. 30. *and* 21. 17.

(*a*) *I am he who ſearcheth the Reins and Hearts, and will give unto every one of you according to his Works.* And it is no leſs plain, that *Almighty Power* is aſcribed to our Saviour. For, as he ſays in Prayer to God the Father, (*b*) That *he had given him Power over all Fleſh, to give Eternal Life to as many as he had given him:* So he aſſures his Apoſtles, (*c*) That *all Power was given unto him both in Heaven and Earth.* So that hence alſo it is apparent that our Saviour Jeſus Chriſt is truly God.

But I ſhall leave conſequential Proofs, and proceed to more expreſs and direct Arguments from Scripture aſſertions; only by way of Tranſition, I ſhall take notice of one thing, which is a very conſiderable Argument for what we affirm, concerning the Deity of Chriſt: And this is, Chriſt's being ſpoken of as *Jehova*; as it is plain he is moſt emphatically by God the Father; (*d*) *Behold the days come, ſaith* Jehova, *that I will raiſe up unto* David *a righteous Branch, and a King ſhall reign and proſper, and ſhall execute Judgment and Juſtice in the Earth. In his Days* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely: And this is his Name wherewith he ſhall be called,* Jehova *our Righteouſneſs.* Now it has been the conſtant Opinion both of *Jews* and *Chriſtians*, that this Name was ſo appropriated to the Great and only True God, as to be incommunicable to any Creature; and therefore the *former* will not allow it to be ſo much as lawful to pronounce this *nomen Tetragramatum*, as they call it; nay, they ſay it is impoſſible to do ſo aright: But though in this they are too ſcrupulous, yet hence we may ſee their Veneration for a Name, which God has appropriated to himſelf. And whether this do denote the very Eſſence of God, or ſignifie his Independency and Supremacy, or his Eternity, or his Efficiency, or his Immutability; ſtill it is apparent that it deſcribes him by ſomething, wherein he is neceſſarily and eſſentially differenced from all Creatures. And it is plain alſo, that

(*a*) Rev. 2. 23. (*b*) John 17. 2. (*c*) Mat. 28. 18. (*d*) Jer. 23. 5, 6.

God does ſo ſpeak of himſelf under this Appellation, as thereby to ſhew its incommunicableneſs to Creatures. (*a*) *Thus ſaith the* Lord, *he that created the Heavens.* —*I have called thee* (*i. e.* Chriſt, as the Context demonſtrates) *in Righteouſneſs.* ——*I am* Jehova, *that is my Name, and my Glory will not I give to another, neither my Praiſe to Graven Images.* So that this Name being that whereby God deſigns peculiarly to be known, and therefore part of his Glory, or the Expreſſion of it; we may ſee hence plainly, why he will not give it to any other. Seeing then he himſelf gives this Name to Chriſt, and will have us know and honour him under it, it is a plain Evidence of what that Text aſſerts; where it is ſaid, that he will have *all Men to honour the Son as they honour the Father*, as being one with himſelf, as to Eſſence and Dignity. As for the Objections which the *Socinians* raiſe againſt this, pretending that the Scripture ſpeaks of Angels under this Deſignation, I ſhall ſave my ſelf the Trouble of conſidering them here, ſeeing I muſt afterwards ſhew, that the places they adduce for their purpoſe do indeed make againſt them, and muſt of neceſſity be underſtood of *the Angel of God's Preſence*, or *Chriſt himſelf.*

I ſhall therefore proceed now to thoſe expreſs Paſſages of Scripture, which ſpeak of Chriſt as God, not in a metaphorical but literal and native Senſe, as will be plain to any candid Man. But to *four* of theſe I ſhall confine my ſelf here, that I may avoid prolixity. The *firſt* is the Apoſtle's deſcription of him, as the God and Sovereign of Angels, as well as Men; to whom it is commanded that they ſhould, all of them, worſhip him. (*b*) *For to which of the Angels did God ever ſay, Thou art my Son, this Day have I begotten thee? But when he bringeth in the* πρωτοτοκον *the Firſt-born* (or Firſt Producer of things) *into the World*; *i. e.* when he ſpeaks of Chriſt coming into the World, as Mediator, he ſays, *Let all the Angels of God worſhip him.* And no wonder

(*a*) Iſa. 42. 5, 6, 8. *ſee* Chap. 48. 2, 11. Amos 5. 8. *and* 9. 6. Exod. 3. 14. *and* 15. 3. (*b*) Heb. 1. 6, 7.

he

he ſays ſo, (*a*) ſeeing *by him all things were made*, or inſtituted and governed before: And therefore he goes on to ſhew how different Chriſt and Angels are. (*b*) *Of the Angels*, his Miniſters or Servants, he ſays, That *he made them Spirits and a Flame of Fire.* But unto the Son he ſaith, *Thy Throne, O God, is for ever and ever,—and thou Lord in the Beginning haſt laid the Foundation of the Earth, and the Heavens are the Work of thine Hands. They ſhall periſh, but thou remaineſt*, &c. *To which of the Angels ſaid he at any time, Sit thou on my Right Hand? Are they not all miniſtring Spirits*, &c? So that it is as plain as can be, that Chriſt is the Head and God of Angels, as well as of Men; and that it is the Apoſtle's deſign here to prove his Deity. Now ſeeing the Apoſtle brings all his Citations out of the Old Teſtament, applying to Chriſt what is there ſpoken of the God of *Iſrael*, it will hence plainly follow, that he who was then known by the Title of God and King of *Iſrael*, was indeed no other than Chriſt. To give a Specimen of this, let theſe Expreſſions of ſome Pſalms, (that are in a manner one in their Scope) be duly conſidered. (*c*) *Come let us ſing unto* Jehova; *let us make a joyful noiſe to the Rock of our Salvation.* ——*For* Jehova *is a great God, and a great King above all Gods.* ——*O come let us worſhip and bown down; let us kneel before the Lord our Maker. For he is our God, and we are the People of his Paſture. Harden not your Heart as in the Provocation—When your Fathers* * *tempted me, proved me, and ſaw my Works*, &c. (*d*) *Say among the Heathen, that* Jehova *reigneth.* ——*Let the Heavens rejoice, and let the Earth be glad,* ——*Before* Jehova, *for he cometh, for he cometh to judge the Earth*, &c. (*e*) Jehova *reigneth, let the Earth rejoyce; let the Multitude of the Iſles be glad thereof.* ——*The Heavens declare his Righteouſneſs, and all the People* (or all Nations) *ſhall ſee his Glory. Confounded*

(*a*) Ver. 2. (*b*) Ver. 7, &c. (*c*) Pſal. 95. 1, 2, 3, 6, 7, 8, 9. * *See* 1 Cor. 10. 9. (*d*) Pſal. 96. 10, 11, 13. (*e*) Pſal. 97. 1, 6, 7, 8, 9.

be all they that ſerve Graven Images. ——*Worſhip him all ye Gods*; or as the (*a*) Apoſtle renders it, *all ye Angels*; as it is alſo in the *Septuagint Verſion*, and in the *Arabick*, *Syriac*, and *Ethiopick*. But the *Chaldee* Paraphraſe explains it of all the Heathen Nations, incluſive of their Princes and Rulers, who before had ſerved Idols. The Pſalmiſt goes on. Sion *heard and was glad*,—*becauſe of thy Judgments*, *O* Jehova. *For thou* Jehova *art high above all the Earth*, *thou art exalted above all* Elohim, *viz.* Angels, Princes, and all thoſe that Metaphorically are called Gods. (*b*) *The Lord hath done marvellous things: his* (*c*) *Right-Hand and his holy Arm hath gotten him the Victory. The Lord hath made known* (*d*) *his Salvation: his Righteouſneſs hath he openly ſhewed in the ſight of the Heathen. He hath* (*e*) *remembred his Mercy and Truth toward the Houſe of* Iſrael: *All the ends of the Earth have ſeen the Salvation of our God. Make a joyful noiſe unto the Lord all the Earth*, —*Before the Lord*: (*f*) *For he cometh to judge the Earth: With Righteouſneſs ſhall he judge the World, and the People with Equity.* I might run on at this rate through the following Pſalms; yea, through the greateſt part of the Old Teſtament, and ſhew this point more than perhaps it has ever yet been done. But I muſt ſtop here, and leave this hint to the Readers own Improvement. In the mean time the Apoſtle's Argument muſt be owned to be a very ſtrong one for the Deity of Chriſt. For ſeeing the firſt Command is, (*g*) *That Men ſhall have, own and worſhip no God but one, even the God of* Iſrael. And ſeeing our Saviour aſſures us, (*h*) *That ſacred Worſhip ought to be appropriated to God only*: We may therefore certainly conclude, that *Chriſt* muſt be *truly God*, and *the God of Iſrael*, ſeeing both Men and Angels are commanded to own, ſerve, and worſhip him as ſuch.

(*a*) Heb. 1. 7. (*b*) Pſal. 98. 1, 2, 3, 4, 9. (*c*) Iſa. 63. 1, 5. (*d*) Luke 2. 26, 30, *&c.* (*e*) Luke 1. 68, *&c.* (*f*) Heb. 3. 3, 6. (*g*) Deut. 5. 7. *and* 6. 13, 14. (*h*) Matth. 4. 10. Luke 4. 8.

Another

Another moſt plain and cogent Paſſage to this purpoſe, is that of the Apoſtle *John*. (a) *We know that the Son of God is come, and hath given us an Underſtanding, that we may know* τὸν ἀληθινὸν, *the True One* (even him that is the *Logos*, the Wiſdom, the Truth, *&c.*) . *And we are in this* ἀληθινὸς, *this True One*, even in his Son *Jeſus Chriſt.* Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος, *This ſame is the True God, and Life Eternal.* I know what Pains the *Socinians* have been at to perſwade us, that the words, *True God* muſt be joyn'd with the Particle *his*, and ſo refer'd to the Father, and not to Jeſus Chriſt. But what a force this is upon the words any Perſon may eaſily ſee: For ἀληθινὸς, which is twice aſcribed to Chriſt before, can, upon no Pretence be underſtood in a different Senſe, in this laſt part of the Verſe, which is but a continuation of the ſame Sentence. So far is it from this, that the Pronoun οὗτος does plainly ſhew, that Chriſt is denoted here, of whom the Apoſtle does immediately ſpeak. And it is plain, that the Scope of the Apoſtle all along the Chapter, and indeed in all his Writings, is to repreſent Chriſt as God, and the Object of Faith and Worſhip. So he tells us himſelf. (b) *Theſe things have I written unto you, that ye may know that ye have Eternal Life, and that ye may believe on the Name of the Son of God. And this is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us*, &c. Beſides, let it be conſidered, that the Title of *Life Eternal* is frequently (c) given to Chriſt by this Sacred Writer, and never to the Father; ſo that the *Socinian* ſenſe of this Text does not agree with the Stile and Phraſeology of *John*. But if we ſhould indeed ſuppoſe, that it is of the Father that *John* ſpeaks, when he ſays, this is the true God, I would pray our *Socinians* to tell us what ſenſe is in this, or to what purpoſe the Apoſtle aſſerts, *That God is God*, or *the True God is the True God*; (which is all the *Socinians* would bring it to) for of this none every doubted. But

(a) 1 John 5. 20. (b) Ver. 13, 14, 15. (c) *See* John 1. 4. *and* 11. 25. *and* 1 John 1. 2. *and* 5. 11, 12.

ſeeing

ſeeing many might be ſuppoſed to doubt if Chriſt was indeed the True God, it was very momentous to aſſert this, which flows ſo naturally from all that he had ſaid before. And beſides, who can think, if he had been of the *Socinian* Principle, and had reckoned that Chriſt was not the True God, but only Metaphorically ſo, and that conſequently to pay him Divine Worſhip was really Idolatry: I ſay, if the Caſe was ſo, who can think that he would expreſs himſelf ſo as he does in this Verſe, which he could not but think would be apt to inſinuate at leaſt to ordinary Readers, that Chriſt was True God, and that it was no Idolatry, but Duty to worſhip him with the ſame profound Adoration as God the Father himſelf? And this Conſideration is the more weighty, becauſe it plainly appears that it was his Deſign to caution Men againſt Idolatry. For, after he had ſaid of Chriſt, That *he was the True God, and Eternal Life*, he immediately adds, (*a*) *Little Children keep your ſelves from Idols.* So that by this he plainly ſuppoſeth an Oppoſition betweenChriſt as the true Object of Worſhip,and all Idols,or thoſe things thatMen were apt unjuſtly and ſacrilegiouſly to pay Adoration to. I ſuppoſe therefore, upon the whole Matter, it will appear no leſs than a Demonſtration, that *John* does here aſſert the Deity of our Saviour.

The *third* place I ſhall mention is no leſs plain and cogent than the former, and ſeems to carry ſomething even of further Force in it, as repreſenting Chriſt to us as *the Great God*, as well as the True God. For, ſays the Apoſtle, (*b*) *We look for that bleſſed Hope,* καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *and appearing of the Glory of the Great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People zealous of Good Works.* For that *Jeſus Chriſt* is ſaid to be *the Great God* in this place, as well as *our Saviour*, will be plain to any Man that reads theſe words ſeriouſly and without Prepoſſeſſion of Judgment; eſpecially if he

(*a*) Ver. 21. (*b*) Tit. 2. 13, 14.

compare

ompare this Verſe with Verſe 10, and conſider the Con-
ext from thence. But if any Perſon doubt of this, let
im caſt his Eyes upon the Context, where he will find,
hat the Article is prefix'd before the words [*the Great*
God] without any repetition of it before the next Clauſe.
Whence he will ſurely be apt to conclude, that the con-
ruction muſt be this; [*the Appearance of Jeſus Chriſt,*
who is *the Great God and our Saviour.*] But if this be
ot thought ſufficient to prove what I deſign, I hope to
emonſtrate the Truth by what follows. For I challenge
ll my Antagoniſts here, to produce one inſtance where
he word ἐπιφάνεια is ever applied to any but Jeſus Chriſt:
For beſides this Text, it is but (*a*) *five times* that this
word is to be found in the New Teſtament; and in each
of them it is plain it is applied to our Saviour: So that
we can never, with any colour of Reaſon, apply this to
God the Father; who is not only never ſaid to appear,
but ſaid expreſly to be *inviſible*, (*b*) *i. e.* never to have
appeared immediately to any. And therefore we are ne-
ceſſitated to explain this word [*Appearing* or *Appearance*]
of Jeſus Chriſt, and conſequently muſt believe that he is
indeed the *Great God*; or otherwiſe we can make no
Senſe of this Text: Beſides that [*Appearance*] here be-
ing joyn'd with [*Hope*] does plainly determine the mean-
ing of the Text this way: For, according to Scripture Phra-
ſeology, Chriſt is emphatically called (*c*) the *Hope* of his
People: and therefore all the Fathers and Ancient Com-
mentators that ever I had the Opportunity to peruſe or
read of, as cited by others, do harmoniouſly agree in our
Senſe of the Words as the only genuine Meaning. For
beſides that they do all of them appropriate the word
Appearance to our Bleſſed Redeemer; for which I might
tire the Reader with Inſtances: We have ſufficient Evi-
dence that this very Text was interpreted as we do now,

(*a*) *Viz.* 2 Theſſ. 2. 8. 1 Tim. 6. 14. 2 Tim. 1. 10. *and* 4. *v.* 1, *and* 8. (*b*) 1 Tim. 6. 16. (*c*) Col. 1. 23. 1 Tim. 1. 1.

both

both by the (*a*) *Ante-Nicene* and (*b*) *Poſt-Nicene* Fathers. So that it is impoſſible that the *Socinian* Interpretation of this Text can be allowed of, unleſs they can ſhew us a ſtronger Foundation to build upon than what we have mentioned. For I challenge all that Tribe to break this *Threefold-Cord of Reaſon, Scripture and Chriſtian Antiquity*. I might indeed inlarge much longer upon this great Head, ſeeing it affords ſuch Scope for Thought and Meditation. But I do conceive (if what I have hinted here be duly conſider'd) that it will be impoſſible for all the *Socinians* and *Arrians* in the World to perſwade ſober and unprejudic'd Men, that theſe words [*the Appearance of the Great God*] are meant of any other but him, who is mentioned immediately after, *viz. our Saviour Jeſus Chriſt*.

But if Men of perverſe and obſtinate Minds ſhould ſtill refuſe their Aſſent, and ſeek out Sophiſtical Evaſions to ſhelter themſelves from the force of the preceding Scriptures, I hope they will be at leaſt honeſt to their own Reaſons, in underſtanding one plain Text, which I ſhall cite here in the *fourth* and *laſt* Place: And that is the Aſſertion of the Apoſtle of the *Gentiles*, who after he had ſaid, (*c*) *That Chriſt was deſcended of* Iſrael, *according to the Fleſh*, or as he was Man; adds immediately this Account of him, as the *Logos* or Son of God, or in relation to his Divine Nature, that he is *God over all, bleſſed for ever*. The words are theſe: *Whoſe are the Fathers, and of whom, as concerning the Fleſh, Chriſt came,* ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς αἰῶνας, *who is God over all, bleſſed for ever. Amen.* Now if theſe words are ſpoken of Chriſt, our Adverſaries themſelves profeſs themſelves willing to yield the Cauſe to us; viz. *That Chriſt is God in the moſt proper ſenſe*; ſeeing each of theſe Epithets denote as much. For it is certain, that ὁ θεὸς ἐπὶ πάντων is equivalent to that of *ſupreme God*, in the Senſe both of Chriſti-

(*a*) *Hyppol.* de Antichr. & *Clem. Alex.* Adm. ad Gent. *p.* 5, 6. & in Tract. de Vera Chr. Deit. *p.* 44, 45. (*b*) *Chryſ.* ad Tit. 2. 11. & *Theophylact.* ad v. 13. (*c*) Rom. 9. 5.

ans

ans and Heathens, and is the very *Periphraſis* by which the old *Gentile* Philoſophers did uſually expreſs the great and ſupreme God. And that the Bible (*a*) ſpeaks in this Dialect alſo, I ſuppoſe I need not prove, ſince our Greek Concordances will convince any that doubt of this. And I think no Man will queſtion, but that ὁ θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, *God bleſſed for ever*, is another *Periphraſis* which denotes the *ſupreme God*, and is frequently made uſe of in this Senſe (*b*) in the Holy Scriptures: So that all the Controverſie is, whether theſe Expreſſions relate to Chriſt immediately, or to God the Father. But I am ſure every impartial Man muſt needs wonder that there ſhould be any Diſpute at all in a Matter ſo plain as this is: For beſides the eaſy and natural Conſtruction of the words, in our Senſe, it is plain, that the Apoſtle had not ſaid one word of God the Father in all the preceding Verſes. 'Tis true, our Verſion has added his Name in the preceding Verſe, where we read *the Service of God:* But this is not in the Original, and might have, with as juſt Reaſon, been added to every one of the other Clauſes. But let this be as Men pleaſe, it is impoſſible to accommodate this Text either to the *Socinian* or *Arian* Notion. As for the *Arians* indeed, they have ſomething more to ſay than our *Unitarians*; and yet we find they could never extricate themſelves, when urg'd hard with this Scripture. For theſe words are too plain to admit of any limited Senſe, ſeeing the Apoſtle is ſpeaking here of Chriſt as *Logos* or God, as before he had ſpoken of him as Man. So that even that Expreſſion of *Paul's*, where he ſays, (*c*) That *all things are put under Chriſt's Feet, excepting him who put all things under him*, is no parallel place to this. For it is plain, that there the Apoſtle (*d*) ſpeaks of Chriſt as Mediator or *Loganthropos*, in relation to his Conqueſt over all his Enemies; and therefore adds that Caution leſt any ſhould miſtake him, and to ſhew Chriſt's

(*a*) *See* Epheſ. 4. 6. (*b*) *See* Pſal. 41. 13. *and* 89. 52. 1 Chron. 16. 36. Rom. 1. 25. 2 Cor. 11. 31. (*c*) 1 Cor. 15. 27. (*d*) *See* v. 25, 26.

Inferiority

Inferiority and Subjection, as Man, and Mediator to the Three---- One God. And therefore he adds, (*a*) That *when all things are ſubdued unto him, then ſhall the Son alſo himſelf be ſubject* (*viz.* as Loganthropos) *to him that put all things under him*; *that God* (not perſonally conſidered for the Father, but eſſentially, as we are neceſſitated to underſtand the words) *may be all in all.* But it is plain that in our Text the Apoſtle ſpeaks of Chriſt as *Logos*, as is evident to any that compares theſe words with the firſt part of the Text. It will therefore be ask'd, what the *Socinians* or *Arians* can ſay to avoid the force of this place of Scripture. In *Anſwer* to which, I muſt tell the Reader, that all they do ſay, or can ſay, amounts to two Objections only, and theſe very frivolous ones; and yet I ſhall give them in all the Force that they themſelves give them. Their firſt *Objection* is this, as it is worded by *Grotius* and referr'd to by *Le Clerc*, who it ſeems had nothing to add to it; ſeeing he refers his Reader to it as that which was Demonſtration againſt Dr. *Hammond* and all others of his Opinion. Now all that *Grotius* ſays is this, " That it appears from the *Syriac Verſion* that the " ancient Copies had not the word Θεὸς in this place. " Which, ſays he, agrees better than our preſent Read- " ing with the Phraſeology of *Paul*, who uſes only to " call the Father *God* and Chriſt *Lord*. And *Eraſmus*, " ſays he, has obſerved, that thus *Cyprian*, *Hilary*, and " *Chryſoſtom* read this Paſſage of old. In *Anſwer* to this, which is all that he offers that is material, I ſay *firſt*, that if the *Syriac* ſhould have read the words as he pretends, it ſignifies nothing, when all the other Verſions, *viz.* the *Latin*, *Arabic*, and *Ethiopic* read it as we have it; yea, and all the *Copies* we have of the Greek, and all the *Scholaſts* and *Commentators* extant: Nay, which is more, *Grotius* is miſtaken even as to the *Syriac*, as has been obſerved: (ſee Dr. *Whitby in Loc.*) And in the *next* place, he is no leſs miſtaken in his 3 Fathers: For if *Eraſmus*, on whom he relies, found this Reading of his in

(*a*) Ver. 28.

thoſe

those old Authors, others since find the quite contrary in the (*a*) best Copies. But if indeed this Text should be found, as *Grotius* says from *Erasmus*, in any of the best Copies or Editions of those Authors, we have just reason to conclude them to be Errors of the *Scribes*, as even *Erasmus* acknowledgeth to be his Opinion. For what can we else judge, when we find not only all Copies and Versions to follow our Reading, but (*b*) all the other Fathers also. And *lastly*, as to what he says of the Apostles using to call the Father *God*, and Jesus *Lord* only, I am ashamed to read so frivolous a Reason: For sure he knows Christ is often called *God*, as well as Lord by *Paul*. Besides, that *Lord* is equivalent to *God*, as it is frequently appropriated to Christ; seeing it answers to *Jehova* in the Hebrew, as *God* to *Eloah* or *Elohim*. This Argument therefore failing our Enemies, let us hear their Second. It is this; That the words ought to be otherwise Pointed than we have them; *viz.* so as to make the Sense run thus; *Of whom according to the Flesh Christ came: God, who is over all, be blessed for ever*; *i. e.* for this Mercy. But what a perversion this is of the Sense and Words, both I need not say; since *Socinus* himself rejects it, because Θεὸς ἐυλογητὸς, *God be blessed*, is found in no Author, as being indeed an unnatural Construction. For wherever these words signifie *God be blessed*, ἐυλογητὸς is always put before Θεὸς, with the Article ὁ prefixed before this last; as may be seen in (*c*) all the places of the New Testament, where the words are used in this Sense: And therefore it is impossible that this new coin'd Construction can ever be receiv'd by Men of Sense, which the *ancient Arians* never dreamt of; though it is presum'd they knew the Greek as well as any of our *Unitarians*. All then that

(*a*) See *Cypr.* Lib. 2. Sect. 6. Contra Jud. Edit. Oxon. *Hil.* in Ps. 122. & de Trin. L. 8. *p.* 177. F. & L. 4. *p.* 75. A *Christ.* in Loc. (*b*) See *Iren.* L. 3. C. 18. *Orig.* in Locum. *Tert.* contra Prax. *Athan.* Orat. 2. & 5. *Theophyl.* in Loc. and others innumerable; such as *Oecumenius*, *Theodoret*, *Gregory the Great*, *Gregory Nyssen*, *Austin*, &c. (*c*) See Luke 1. 68. 2 Cor. 1. 3. Ephes. 1. 3. 1 Pet. 1. 3. &c.

remains

remains with these Men, is to tell us, that it is a very odd thing that the Apostle should speak in this strain, when immediately before he was discoursing of his Birth only. But I say, upon the contrary, that it was very proper to assert the Divinity of Christ here, lest if he had mentioned his Humanity only, some might think Christ was no more than a mere Man; especially seeing he was Writing both to and of the *Jews*. And besides, seeing he had spoken of Christ before, with the limitation of τὸ κατὰ σάρκα, *according to the Flesh*, it was even in a manner necessary (if it had been only for the sake of Sense and Construction) to say something of him, in relation to the τὸ κατὰ πνεῦμα.

I hope I have said enough, by this time, to evince the Truth of our Proposition. But if any Person require more Scriptures for the proof of this, he may see enough written in other Books. And indeed whosoever will read his Bible carefully, especially the New Testament, he will soon see that the whole of Christianity is built upon this Foundation: And therefore I would fain hope, that what I have said here may be of use to those that peruse these Papers with an honest Mind, to establish them in the Belief of this; (*a*) That Christ our Saviour is God blessed for ever, and so own and study the Mystery of Godliness, of which this is the first and great Article, (*b*) *That God was manifested in the Flesh, and that* (*c*) *he purchased the Church with his own Blood.* And if any have been either Incredulous or Sceptical this way before, I pray God they may at last be induced to say with *Thomas*, (*d*) that Christ is now become *their Lord and their God.*

And thus I have come to an end of what I had to say concerning Christ, in relation to his *Divinity*, or as he did *Pre-exist* before his Birth into this World, and as he is the *Eternal Logos* or Son of God: Wherein I have interwoven some Thoughts upon several Passages of Scrip-

(*a*) Rom. 9. 5. (*b*) 1 Tim. 3. 16. (*c*) Acts 20. 28. (*d*) John 20. 28.

ture,

ture, which perhaps may bring in ſome further light into the Deſign and Contexture of a conſiderable part of that Sacred Book. But if I have not been ſo happy as to reach ſo great an end, in what I have attempted, I hope at leaſt I have ſuggeſted ſomething that may give occaſion to greater Genius's to treat more accurately of this vaſt and important Subject. In the mean time I proceed to the next Head.

CHAP. VI.

Concerning the* Office *of Chriſt, as* Logos; *two Parts of which are treated of here; viz. His having* created *and* governed *the World.

HAVING evinced not only the *Pre-exiſtence* but *Divinity* alſo of Chriſt, as the *Logos*, we proceed now to conſider his Office as ſuch. Of which there are Three Parts to be diſtinctly and critically conſidered; *viz.* His creating the World, his Governing it, and particularly his Governing the Church.

Of the two firſt of theſe we ſhall treat in this Chapter, by evincing the Truth of this Propoſition; *That our Saviour Jeſus Chriſt, as the* Logos, *is he by whom God did firſt Create and afterwards Govern the World.*

In treating of this great and auguſt Subject, which contains ſo great and ſubſtantial a part of the Foundation of my remaining Diſcourſe of Chriſt's Government, I ſhall ſtudy to be as *plain* and *ſuccinct* as the nature of the Thing will allow me. And therefore as I ſhall avoid metaphyſical Terms as much as poſſibly I can, and not trouble my ſelf or others with Quibbles and Niceties about the words, *Being*, *Perſon*, *Subſiſtence*, and the like; ſo I ſhall not tire the Reader with all the Sophiſtical Objections of the *Socinians*, and their weak, though often cunning and ſpecious Evaſions, whereby they vainly ſtrive to

ward off the force of Scriptural Arguments: For if any chuſe to imploy their Thoughts that way, they may find enough written in abundance of Authors, to ſatiate them.

There are two Things that I am obliged to conſider and demonſtrate here; *viz.* that Chriſt *made the World*, and that he afterwards *did govern it*. And as both theſe will lead up our Thoughts to ſee the Greatneſs and Excellency of our Bleſſed Saviour; ſo they will lay a further Foundation for our acknowledging that Chriſt ought to be diſtinguiſh'd from Creatures; ſeeing in the *firſt* he comes expreſly under the Conſideration of being the Creator; and in the *ſecond* this is ſuppoſed as the Foundation, (at leaſt a conſiderable part of the Foundation) of his Right to Rule the Creatures he himſelf had Made and Formed.

As for the I*ſt* thing to be conſidered, That Chriſt Made and Created the World, and all Things therein; or that God made all Things in and by this his Son, there is hardly any one Article of Faith more poſitively aſſerted, or more clearly expreſſed than this is: So that it is juſt Matter of Wonder to me, that any reaſonable Man can be capable of ſo plain a Contradiction as this, to deny this Truth, and yet own the Divinity and Authority of the Holy Scriptures.

But in order to prove this, I ſhall, in the firſt place, produce that plain and expreſs Account which *John* gives of this matter; when he ſays, (*a*) *In the Beginning was the* Logos, *and the* Logos *was with God, and the* Logos *was God. The ſame was in the Beginning with God. All things were made by him, and without him was not any thing made that was made.* What can be plainer than this, That all things were made by the *Logos* in the Beginning? Let the *Logos* be renderd *Word*, or *Reaſon*, or *Wiſdom*, or what Men pleaſe, ſtill it is plain, that it is taken Perſonally in this place; (*b*) for him that aſſumed our

(*a*) 1 John 1. 1, 2, 3. (*b*) *See* Ver. 14.

Nature,

Nature, and is known to us by the Name of Jesus Christ. And of him does the Apostle assert, that all Things were made by him, and nothing of all God's Creation made without him. So that it must needs sound odd to a candid Reader of Scripture, to hear the *Socinians* tell him, that by *all Things* here, which are said *to be made by him*, nothing else is understood but this; that the Gospel Oeconomy, and the Things relating to the New Testament, were adjusted and put into Order by him, and that that is all that *John* intends by these words. For besides, that they can never make this Gloss agree with the Text, they are still more confounded, when they consider that *John* himself explains his own meaning fully, when he says, (*a*) That *the World was made by this* Logos. For supposing that the word *World* should be sometimes used in this Sense, yet this can never help them out. For Christ, as Man, can never be said to Make or Constitute all Things relating to the Gospel-State. For did he in that Sense, send an Angel to tell of *John the Baptist*'s Birth, and his own miraculous Conception? Could he, in their Sense, be said to give *John* his Commission to Preach and Baptize? Or did he, as Man, appoint that himself should be Circumcised, or direct the Wise Men by a Star to the Place where he was? And yet these, and such like Matters related to the New Testament Dispensation: So that no other Sense than that which the words do at first and literally insinuate, can possibly agree to them, without the greatest and most unnatural Force that can be.

To this let us subjoin that pregnant place of the Apostle, where he calls Christ (*b*) not only *the Image of the Invisible God*, but *also the first Creator and Producer of every Creature*. My Sense of which Expression I gave an Account of in a former Discourse *. And I am since confirmed in what I then said, not only from the Scope

(*a*) Ver. 10. (*b*) Coloss. 1. 15. * See my Discourse of *Theocracy*, pag. 61, 62, 63.

of the Text, but by the concurring Suffrage and Reaſoning of (*a*) an Ancient and Learned Chriſtian Writer, who exactly goes in the ſame Vein of Interpretation I then did; though I had not at that Time ſeen or heard him cited by any to this purpoſe. But though this Interpretation does only agree with the Scope and Deſign of the Apoſtle: Yet ſuppoſing there ſhould be any reaſon to reject it, (which I cannot foreſee there ſhould) ſtill there

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(*a*) This is *Iſidorus Peluſiota*, the Scholar and Contemporary of the great *John Chryſoſtome*; who among other Epiſtles has a large one intirely ſpent upon this word of the Apoſtle *Paul*; which is the 30*th* of his 3*d* Book, and is to *Ophelius* a *Grammarian*. Part of which I ſhall take the Pains to tranſcribe from the Latin Interpretation, for the ſake of them who have not the Book, and to whom the Greek Text may be leſs underſtood. " Tritis ac pervulgatis omiſ-
" ſis, aperte, quod ſentio, dicam: etiam ſi quibuſdam videri poſſim
" novam interpretationis viam inire. Ὁ πρωτοτόκος, ſi ſecunda Syl-
" laba acuatur, eum qui Primus Natus eſt ſignificat. Si autem
" penultima, eum qui primum genuit. Atque id vobis preſertim,
" quos Homeri Lectio delectat, compertum & exploratum eſt;
" πρωτοτόκος enim, ea quæ primum gignit, ab ipſo dicta eſt. Pro-
" babile igitur, imò neceſſarium eſt animadvertere, hujuſmodi quo-
" dam ſenſu hic quoque divinum Paulum uſum fuiſſe, cum Chri-
" ſtum omnis Creaturæ πρωτοτόκον dixit. Hoc quippe vocabulo
" non docet eum primum ex omnibus rebus conditis creatum eſſe.
" Abſit quippe qui ſplendorem gloriæ & paternæ ſubſtantiæ cha-
" racterem ipſum appellet. Verum eum res conditas primò pepe-
" riſſe, hoc eſt effeciſſe. Ita ut vocetur (Tertia Syllaba acuto
" accentu notata) πρωτογόνος non πρωτογενής, id eſt primò gignens
" non primogenitus, πρωτοκτίσης non πρωτόκτιστος, id eſt primò cre-
" ans, non primò creatus. ——Poſtquam enim dixit, πρωτοτόκος
" omnis Creaturæ, mox hæc verba ſubjunxit: Quoniam in ipſo
" creata ſunt omnia qua in cælis ſunt, & quæ in terra. ——Ait
" enim & ipſe ante omnia. Non dixit, ipſe creatus eſt ante om-
" nia, ſed, eſt ante omnia, & omnia in ipſo conſtituta ſunt. Non
" dixit cum ipſo, nec poſt eum creata ſunt. ——Jam ſi πρωτό-
" κτιστος, id eſt, primus creatus, intelligatur, quonam pacto Unige-
" nitus eſt? Nam quod ſolum eſt, aliud haud quaquam admittit.
" Ac primum item ſolum repudiat. Quidnam autem juxta hoc ip-
" ſum rebus conditis præſtat, ſi ipſe quoque creatus eſt? Quin
" autem erubeſcunt, Creaturam adorantes, ac ſuiſmet ipſis ſen-
" tentiis adverſantes: quippe qui, cum res creatas adorari vetent,
" ut Gentilium errorum, ipſi tamen ſe hoc facere minime animad-
" vertant, &c.

is

is enough in what follows to refute the *Socinians*. (*a*) *For*, ſays the Apoſtle, *by him were all Things created that are in Heaven, and that are in Earth, Viſible and Inviſible, whether they be Thrones or Dominions, or Principalities or Power. All things were created by him, and for him. And he is before all Things, and by him all Things conſiſt.* Here there is ſo pregnant a proof for the Verity of what we aſſert, that we cannot ſuppoſe that the Apoſtle could eaſily ſpeak more plainly for us: So that one would wonder that any Perſon, after this, ſhould refuſe his Aſſent to ſo evident a Truth. It is true, the Apoſtle doth afterwards give us an Account of Chriſt's conſtituting and erecting the Goſpel-Diſpenſation; when he ſays. (*b*) *And he is the Head of the Body, the Church: who is the Beginning, the Firſt-born from the Dead, that in all Things he might have the Pre-eminence. For it pleaſed the Father, that in him ſhould all Fulneſs dwell.* But this is ſo far from enervating what we take to be the meaning of the former Verſes, that it confirms our Senſe of them. For it is plain, that the Apoſtle, after he had diſcovered the Pre-exiſtence of the *Logos*, and deſcribed him as the Creator of Heaven and Earth, and all the Inhabitants of both, doth think fit to deſcend to the Conſideration of Chriſt as Mediator; whom, as ſuch, he deſcribes as the Head of the Church, and Beginning of the Goſpel-Diſpenſation; *that ſo*, as the Apoſtle himſelf ſays, *he might have the Pre-eminence in all Things*, or in every reſpect. So that his meaning is, that he is that to the Church, in a ſpecial Reſpect, as Mediator, which he was in a general Reſpect to Men and Angels, and all Things, as he is the Eternal *Logos*. And this is ſo perſpicuouſly the deſign of the Apoſtle, that (*c*) a late Learned Critick, who uſes not to differ from *Grotius* in

(*a*) Ver. 16, 17. (*b*) Ver. 18.

(*c*) Joan. Clericus in Ver. 15 & 16. "Scio non modo *Joan. Crellium*, alioſque *Unitarios*, ſed etiam *H. Grotium* interpretatos hæc "eſſe de nova Creatione, *&c.* Sed quamvis ingenioſa, violentior "eſt

ſuch things, does here not only contradict, but judiciouſly refute him and *Hammond*, as well as *Crellius*. And here let me adventure to ſay, that I look upon it as probable that πρωτοτοκος is taken by the Apoſtle in an Active Senſe in the 18th Verſe, as well as in the 15th; tho' I would not be ſuppoſed to ſpeak this with equal Confidence, becauſe the Evidence from the Connexion is not ſo clear and ſtrong in the latter as in the former. But ſince I have mentioned this as probable, I ſhall give my Reaſon for ſaying ſo. Let it therefore be conſidered, that the Apoſtle ſpeaks of the Eminency and Excellency of the *Logos*, in reference to the Creatures, as ſtanding in two Things: *Firſt*, in his *Creating* and Making all Things: And then *ſecondly*, in his Headſhip over all Things he made, as their Lord and Ruler: For not only were *all Things made by him* but *for him* alſo; and as he *was before all Things*, ſo he *is* ſtill more Excellent than they in Nature and Government: For by him all Things conſiſt and are managed. Now as the Apoſtle gives this Account of the *Logos*, ſo in relation to this he ſpeaks of him as Mediator or *Loganthropos*: And as if he deſigned to run an

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" eſt tota hæc interpretatio, *&c.* Hoc porro in loco, in laudem " Chriſti eum fuiſſe ante omnes novas Creaturas, hoc eſt ante re- " novationem ab ipſo factam, idque probari illa renovatione, & " repeti, verſ. 17. id vero frigidiſſimum eſt, cum res ſit per ſe ma- " niſeſta. ——Verum ſi probe expendamus hanc *Pauli* loquutio- " nem, iis interpretationibus hic Locum eſſe non poſſe facile intel- " ligemus. Chriſtus dicitur hic *condidiſſe omnia in Cælo*, quod de " Angelis poſtea interpretatur *Palus*. 1. Non poteſt hoc ſigni- " ficare *conſtituere* Angelos in cælo, qui jam in eo erant, eadem- " munera obibant. 2. Nec poſſunt dici Angeli novum ſtatum " conſequuti, nam nihil novi iis contingit, niſi quod Chriſto ho- " mini Subjecti ſunt: propter quam rem non magis poſſunt κτισθηναι " dici, quam Romani a C. Julio Cæſare, quia iis imperavit nomine " Dictatoris perpetui, *&c.* 3. Neque melius dixeris *conditos* Ange- " los, quia cælum novos accepit colonos. ——Angelos enim, " qui jam erant in cælo, ante Chriſtum Hominem, eodemque mu- " nere illic fungebantur, dici creatos aut conditos Sacrarum Li- " terarum uſus non patitur, nec ferunt ingenia Linguæ Hebraicæ " & Græcæ.

exact

exact Parallel between his Relation to the first and second Creation; he comes to shew us, that the Excellency and Eminency of Christ, as Redeemer, stands also in two things. *First*, In his Headship over his Church, and then *secondly* in his being the First-producer from the Dead, of those that otherwise must never have Risen again. For supposing that πρωτοτοκος do here, as well as above, signifie the First-producer or Bringer-forth, we must suppose an Ellipsis here, as in the Apostles writings (*a*) there are many. Now that which seems to confirm this Sense of the word πρωτοτοκος, is that which immediately precedes it, *viz.* ἀρχὴ, which I take in the same Sense here, as we find it used; where it is said, that (*b*) *Christ is the Amen, the faithful and true Witness, the* ἀρχὴ *of the Creation of God*, which we render *Beginning* in a doubtful Sense, whether it be to be understood Actively or Passively: So that I should rather chuse to render it *the Efficient*, or *first Cause* and *Original of God's Creation*. And seeing here ἀρχὴ and πρωτοτοκος are joined together, without Article, or any thing else to distinguish or separate between them; I take the first for the Substantive, and the other for its Adjective. I know the word ἀρχὴ is taken variously, but I think the Scope and Connexion of the words of our

(*a*) See Phil. 2. 10. 3. 18. 2 Cor. 8. 23. 1 Cor. 14. 14, 19, &c.
(*b*) Rev. 3. 14.

How variously ἀρχὴ is taken every Lexicographer will inform us. 1. It is taken simply for the beginning of any Thing, as every one knows. 2. It is taken often for Rule or Dominion; of which the Lexicons will shew us many Instances out of *Plato*, *Thucidides*, &c. 3. It is used to denote Princes and Rulers themselves. For which see *Col.* 1. 16. *Eph.* 3. 10. *Tit.* 3. 1. And 4. It is taken also for the Efficient Cause of any Thing, *Ecclesiasticus* 37. 20. *Arist. Metaph.* 40. 1. In either of these two last Acceptations, the word being taken in *Col.* 1. 18. the Sense is much the same: where ἀρχὴ πρωτοτοκος may be rendred either *Princeps primum Producens*, or *iterum Producens ex statu mortuorum*, viz. *eos qui mortui erant*; or thus briefly, *Causa seu Origo Primipara Mortuorum*. If any think this Interpretation sounds harsh; let them remember that this cannot be avoided often in a literal Translation; where what is proper in one

Text ſeems plainly enough to determine its Senſe in this place. For after the Apoſtle had ſaid, (a) *And he is the Head,* (*i. e.* Ruler and Governor) *of his Body the Church*; he adds, ὅ ἐστιν ἀρχὴ πρωτοτοκος ἐκ τῶν νεκρῶν, *who is* (as we may juſtly render the words) *the Efficient* (or Prince who is) *the firſt raiſer from the Dead*; that is, *of the Dead.* For it was Chriſt that raiſed up himſelf, as he aſſures us, when he ſays, *I have power to lay down my Life, and I have power to take it again.* And we are certain that he has power to raiſe up all others that are Dead, and that he will actually do ſo. And as this ſeems to be the Senſe of the place, ſo it ſhews us the force of the Apoſtle's making uſe of this Medium to prove the General Reſurrection; when he ſays. (b) *If Chriſt be not raiſed, your Faith is vain, ye are yet in your Sins. Then they alſo which are fallen aſleep in Chriſt are periſhed.* ——*But now is Chriſt riſen from the Dead, and become the Firſt Fruits of them that Slept. For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead. For as in* Adam *all die, even ſo in Chriſt ſhall all be made alive. But every Man in his own Order; Chriſt the Firſt-Fruits; afterward they that are Chriſt's at his coming.* —*For he muſt reign till he hath put all his Enemies under his Feet. The laſt Enemy that ſhall be deſtroyed is*

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one Language looks almoſt Nonſenſe in another, unleſs rendred by a Periphraſis, which is evident in nothing more than in the Stile of the Scripture. Beſides, let us remember how odd an Expreſſion this ſeems to be, even as our Verſion, and others render it; *The Firſt-born from the Dead.* But that which I would have the Reader take notice of chiefly is, that the common Interpretation ſeems to contain too low a Senſe to bear proportion unto the auguſt Deſign of the Apoſtle, and the great Truths he joins with this. And if this be all the Truth he would inſinuate, *That Chriſt was the firſt, as to Time, that roſe from the Dead; whoſe Reſurrection notwithſtanding perhaps did not long precede the Reſurrection of many others, mentioned* Matth. 27. 52, 53. We can hardly imagine, that the Apoſtle ſhould make ſo much of this, as immediately to add, *That in all Things he might have the Pre-eminence.*

(a) Ver. 18. (b) 1 Cor. 15. 17, 18, 20, 21, 22, 23, 25, 26, 55, 57.

Death.

Death. —*O Death, where is thy Sting?* —*Thanks be to God, who giveth us the Victory through our Lord Jesus Christ.* Now if the Apostle do only mean, in the 18th Verse of the 1st to the *Colossians*, that Christ is the *first* of those that rose from the Dead; and if he mean no more here by Christ's being the *First-Fruits* of them that slept, *ver.* 20. it will be hard to find any strength in his reasoning here; when he immediately infers from it, Ver. 21, 22. —*That as in* Adam *all die, so in Christ shall all be made alive.* For as the First-Fruits may be fully ripened and yet the After-fruits be blasted; so there seems to be no close Connexion between Christ's being raised up and the Resurrection of others; seeing Christ might obtain this Privilege upon the account of most singular Prerogatives and Excellencies, and yet others fall short of it. But when once we allow, that Christ is the Cause of the Resurrection, and that he has obtained Power and Commission to raise the Dead; then his having raised himself is a sure Evidence to us, that as he has power to raise Others, as well as Himself (the first of these being the most easy) so he will not fail to approve himself faithful to the remaining part of his Trust and Commission, as he did not fail, with respect to the first, which was approved of by God, by Christ's rising again. Upon which account the Apostle elsewhere lays the chief stress of our Christian Security; when he says, (*a*) *Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the* Right-hand *of God, who maketh Intercession for us.* Let this Sense therefore be carried along with us, and we will see a mighty and strong vein of Reasoning run through the words which we have cited, and indeed through the whole Chapter. But there is one thing that I foresee will be no small hindrance, as to the Sense I have given these words; and this is, the word *First-Fruits*, which can admit of no Active Sense here, but only of a Passive one; and therefore can be no parallel to my Sense of πρωτοτοκος, but agrees exactly

(*a*) Rom. 8. 34.

with

with the ordinary acceptation of it. And I confess this is unanswerably true, as to the English word, *First-Fruits*. But let us consider a little, whether this must of necessity be the only proper word to answer the Original. I confess ἀπαρχὴ signifies properly and frequently *Primitiæ*. But since the Verb ἀπάρχω, from whence this Noun comes, signifies the same thing with ἄρχω, *viz.* to command; we may justly suppose that ἀπαρχὴ in this place is put for ἀπάρχης or ἀπάρχων, which signifie the same thing with ἄρχων, a Captain or Commander, as we read frequently of ἀπάρχων στρατιωτῶν, the General or Commander of an Army. So that as ἀπάρχης signifies no more than ἄρχης, we have the same reason to believe that the Preposition here does no way hinder the words ἀπαρχὴ & ἀρχὴ to signifie the same thing. Having therefore given Instances where ἀρχὴ is taken for a Cause, and personally (the Abstract being put for the Concrete, the Office for the Officer) for a Prince or Ruler; we have the same Reason to think, that in this place ἀπαρχὴ is taken so too. And if this be so, then we may see the force of the Apostle's reasoning; when he says, *But now is Christ risen from the Dead, and become the Ruler, or General and Commander of them that slept. For since by Man came Death, by Man also came the Resurrection from the Dead. For as in, or by* Adam *all die, even so in, or by Christ shall all be made alive. But every Man in his own Order; Christ first, as the General or Leader; afterwards they that are Christ's at his Coming. For he must reign*, &c. I hope what I have said in all this will be found to be no unprofitable Digression, though it be a little forreign to our main design: And since it may suggest some new Thoughts to us, I hope none will censure my attempt as foolish, even though it should be found to amount to no direct proof; especially seeing I propose it only as probable: And how far I have made it so, I must leave others to judge as they shall see fit. I now return to the Thread of our Discourse.

To the two Proofs I have brought for Christ's being the Creator of the World and all Things therein, there

one more I shall add here. And it is such a pregnant evidence for this, that it will be impossible for all the *Unitarians* in the World to elude it, impartial Men being Judges, whatever sophistical Evasions they run to, to amuse weak Persons with, or those that are prejudic'd against the Truth already: And therefore I shall not trouble either the Reader or my Self, with any Account of the little Objections made by our Adversaries, which I have been asham'd to see Men, otherwise learned and acute, make use of. The words I insist upon are these, (*a*) *And thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thine Hands*, &c. It were no difficult thing to prove, that a considerable part of the Psalm, (*b*) out of which these words are taken, doth relate ultimately to the *Messiah* and his Kingdom. But I need not insist upon this, to them that own the Authority of this excellent Epistle to the *Hebrews*: for it is plain, that here these words are applied to Christ immediately, as one of those things wherein the Dignity and Glory of Christ above the Angels is conspicuously to be seen; as all must own that will be at pains to consider the Scope and Connexion of this Chapter. And here then there is no room left to quibble about the word World, and such like Expressions, seeing the Creation of both Earth and Heaven is made mention of as the Work of Christ, in opposition to the Angels: So that I hope Men of Sense, that hope for Salvation by Christ, will not after this, dare openly to call into question this part of our Saviour's prerogative, but yield him that Veneration and Obedience that is due to the Creator of Heaven and Earth.

I come now to the Second thing asserted in the preceding Proposition, *viz. That Jesus Christ did not only create the World, but govern it also*, or that *God did, and doth govern the World by him, as well as make it.*

(*a*) Heb. 1. 10. (*b*) Psal. 102. 25, &c. See Ver. 13, 15, 16, 18.

And

And here I might perhaps ſatisfie my ſelf to deduce this as an Inference, from what I have ſaid but juſt now. For if Chriſt be the Creator of the World, there can be no doubt but that he is the Ruler of it alſo. For the Notion of a Creature involves in it dependence upon its Creator's Will and Management. And a reaſonable Creature denotes not only Dependence upon the Creator's Will, but Accountableneſs to him alſo; which ſuppoſes it is under Law, and that the Creator is its Lawgiver, Ruler and Judge: So that Creator and Creature being Relatives, we cannot but ſee that he that made us muſt govern us alſo, unleſs we admit ſuch an unworthy Idea of God the Creator, (which is Contradictory and Blaſphemous at once) as to ſuppoſe, he deſigned to ſhew ſo much Wiſdom in Creation for no end, as to Rule and Government, or that he is not able to manage what he was able to make. Seeing then God did create all *things* by his Son, who is now known to us by the Name of Jeſus Chriſt, which I have ſufficiently proved; it is certainly inferr'd from hence, that by him alſo he governs the World.

But though this might ſerve here, yet I ſhall not grudge a little Pains in ſhewing, that Chriſt did indeed govern the World, by ſome Inſtances, where we may obſerve him peculiarly concerning himſelf in Human Affairs. For though commonly in Scripture, Events are attributed to God in a general way of ſpeaking, yet there are now and then hints given us, by which a careful Inquirer is led in to ſee the Agency of him, whom God has all along made uſe of as the immediate Ruler and Governor of the World, and particularly of Men. Therefore beſides what I ſaid of Chriſt's Government, when I explained the firſt of our Texts, in the Firſt Book, and ſhewed the Meaning and Extent of the words κελσις & κελνω, I ſhall now endeavour to let in ſome further Light into this Subject of Chriſt's immediate Government of this World. And tho' every inſtance may not ſeem at firſt to be ſo perſpicuous, as ſome would deſire, yet I hope, when all things are impartially

impartially laid together, we ſhall be ſatisfied that I have not miſt the main deſign of any.

I had occaſion before to take notice of Chriſt's appearing to *Abraham*, (*a*) in the Likeneſs of a Man, and of *Abraham*'s praying to him as God. I ſhall therefore only add here to what I then ſaid, that we may juſtly believe that our Saviour alludes to that ancient Appearance of himſelf; when he ſays, (*b*) *Abraham rejoiced to ſee my Day, and he ſaw it and was glad.* For that ſhort Appearance of his was indeed Emblematical of his aſſuming our Nature, and converſing Familiarly with Men. As the Deſtruction of *Sodom* was a Type both of the Ruine of the *Jews*, and of the final Judgment of the World. For ſo himſelf ſays, (*c*) *As it was in the Days of* Lot, *they did eat, they drank, they bought, they ſold, they planted, they builded. But the ſame Day that* Lot *went out of* Sodom, *it rained Fire and Brimſtone from Heaven and deſtroyed them all. Even thus ſhall it be on the Day when the Son of Man ſhall be revealed.* And ſo *Jude* tells us, (*d*) *That* Sodom *and* Gomorrha, *and the Cities about them, are ſet forth for an Example, ſuffering the Vengeance of Eternal Fire.* Now I proved before, that it was Chriſt, and none but he that appeared to *Abraham* with two Angels, when he ſent to deſtroy *Sodom* and deliver *Lot*, while he himſelf continued with *Abraham*, and gave him opportunity of immediate converſe with himſelf. And this being admitted, as every one muſt, if he will believe the Scripture and ſubmit to reaſon; we have here an illuſtrious inſtance of Chriſt's governing the World in that ancient Time, as the *Logos*: For here we find him diſcourſing familiarly with his Favourite *Abraham*, puniſhing the wicked *Sodomites*, delivering righteous *Lot*, and hearing what *Abraham* had to ſay for *Sodom*, and anſwering him and complying with him as far as in Juſtice he could. Nay, from this we are taught expreſly that great Truth we are in queſt of, That the *Logos* was then known and

(*a*) Gen. 18. (*b*) John 8. 50. (*c*) Luke 17. 28, 29, 30. (*d*) Jude ver. 7.

own'd

own'd to be, (a) *The Judge of all the Earth*: For, says Abraham, *shall not the Judge of the whole Earth do justly?*

And here then let me be bold to lay this down as a Scriptural Rule in this matter; *That whatever Divine Messenger we read of in the Old Testament, which appeared to good Men, or that spake to them by an articulate Voice, or by Dream, Vision, or other manner of Revelation; to whom the incommunicable Name* Jehova *is ascribed, or to whom good Men have paid that Worship and Adoration that belongs to God alone: this divine Messenger, I say, must be own'd to be the* Logos *or Son of God, and can be no other.* The reason of which assertion, I think, is self-evident. For the Holy Ghost never appeared outwardly as a Man, or acted personally as an external Messenger, his Work being inward upon the Soul and Mind. And the Father, (b) as I took notice before, never assumed any outward Likeness, or was seen in any manner of Shape, his Work being not to be sent, but to send, as sustaining the Dignity of the Deity; it being indeed impossible that he should be sent, seeing there is none prior to him, so much as in order, from whom, or in whose Name he should come and appear, or act as a Messenger, or by Delegation. And as for ordinary Angels, or created ones, though they are often sent by God and Christ, as Ministers and Servants, in the Affairs of Providence; yet they never assumed the Name of *Jehova* at all, nor that of God, in a proper Sense, nor ever would or durst admit of divine Honor or Worship to be paid to them; as appears plainly, both from the essential difference between God and the most perfect Creature, which this way would be confounded; and from the instance of the (c) Angel's refusing the least degree of divine Worship, (which *John* ignorantly went about to pay him) upon the account of this very essential Discrimination.

(a) Gen. 18. 25. (b) *See* John 1. 18. and 6. 46. (c) Revel. 19. 10. and 22. 9.

This

This Rule being fixed, I shall take notice of a few (of many) scriptural Instances to this purpose, as briefly as I can, that I may avoid being tedious. The first shall be that remarkable passage of the Angel that hindered *Abraham* from slaying *Isaac*. (a) *And the Angel of the Lord called unto him out of Heaven, and said,* Abraham, ——*lay not thine Hand upon the Lad,* &c. *And* Abraham *called the Name of the Place* Jehovah-Jireh, *&c. And the Angel of the Lord called unto* Abraham, *out of Heaven, the second time, and said; By my self have I sworn, saith* Jehovah, ——*that in Blessing I will bless thee, and in multiplying I will multiply thee,* ——*and in thy Seed shall all the Nations of the Earth be blessed, because thou hast obeyed my Voice.* Here this Angel of the Lord forbids *Abraham* to do that which God had commanded. And who but God can dispense with his own express Commands? Upon his speaking *Abraham* must have taken him for *Jehovah*; when from thence he calls the Place *Jehovah-Jireh*; that is, *God shall behold*, or, *God hath seen me.* He is expressly said to be *Jehovah*, and tells *Abraham*, that he will bless and reward him, *because he had obeyed his Voice*; whereby he lets him know that it was no other than he that had enjoin'd him before, by way of tryal, to offer up his Son. And besides, we are to remember that this Angel is said to be no other than the most glorious God himself, twice in the New Testament (b). And it is remarkable, that the Psalmist owns this same glorious Person to be God of *Israel*, and Ruler of the World, in an Hymn composed wholly to his praise on these Accounts. Of whom he says, (c) *He is the Lord our God,* ——*He hath remembred his Covenant for ever,* ——*which he made with* Abraham, *and his Oath unto* Isaac, *&c.* But lest any should withdraw their Assent to my Sense of this place, merely because of the word *Jehovah*'s being added to that of *the Angel of Jehovah* (d) (though indeed that be but a

(a) Gen. 22. 12, 14, 15, 16, 17, 18. (b) *See* Luke 1. 73, &c. and Heb. 6. 13, 17, &c. (c) Psal. 105. 7, 8, 9, &c. (d) Gen. 22. 15, 16.

Pleonasm,

Pleonasm, and such a one as rather confirms my Sense than makes against it:) I shall therefore produce a *second* Passage parallel to the former, and confirmatory of of it, in the interpretation I have given of it, which is no ways liable to such an Objection. This is the instance of our Lord's appearing in the burning Bush to *Moses*: Of which he gives this Account. (a) *And the Angel of the Lord appeared to him in a Flame of Fire, out of the midst of the Bush.* ——*And* Moses *said, I will now turn aside and see this great sight.* ——*And when* Jehova *saw that he turned aside to see, God called unto him out of the midst of the Bush,* ——*draw not near hither, put off thy Shoes, for the Ground is Holy. Moreover, he said, I am the God of thy Father, the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. *And* Moses *hid his Face, for he was sore afraid to look upon God. And* Jehova *said, I have surely seen the Affliction of my People*, &c. Which History the Proto-Martyr *Stephen* gives an Account of, with very little variation; (b) calling him that thus appeared *an Angel* of the Lord; and then calling him *the Lord himself*, *and the God of* Abraham *and the other Patriarchs.* And the same *Stephen* assures us, (c) that it was this same Angel that gave out the same Law at Mount *Sinai*, and led the People of *Israel* through the Wilderness, and against whom they rebelled, in making and worshipping the golden Calf, *&c.*

But besides these remarkable Instances, there is one more that is very considerable to this purpose; and this is, the strange Account of the Angel's wrestling with *Jacob*. Of which History we may consider the Contexture which the Prophet *Hosea* has given us. (d) *Jacob*, says he, *took his Brother by the Heel in the Womb, and by his Strength he had power with God: Yea, he had power over the Angel, and prevailed. He wept and made Supplication unto him. He found him in* Bethel, *and there he spake with us. Even* Jehova *the God of Armies, whose Memorial is* Jehova, *i. e.* he who is known by his incommunicable name *Jehova*,

(a) Exod. 2. 2, 3, *&c.* (b) Acts 7. 30, 31, *&c.* (c) Ver. 38, &c. (d) Hos. 12. 3, 4, 5.

as being the great and ſupreme Lord of all. Here the Prophet ſets before *Iſrael* the Example of *Jacob* their Father, that he might incite them to act more worthy of ſuch an Anceſtor. And therefore he immediately ſubjoyns this Advice; (*a*) *Therefore turn thou to thy God: keep Mercy and Judgment, and wait on thy God continually.* As if he had ſaid, Art thou not aſhamed to own thy ſelf the Seed of *Jacob*, when thou caſts off the God who exalted him, and whom he faithfully ſerv'd? Remember how he was mark'd out to have the Preference before his Elder Brother, even when he was in the Womb; God telling *Rebecca*, (*b*) That *two Nations, which ſhould be very different from one another, were in her Womb, and that the Elder ſhould ſerve the Younger.* As a prefiguration of which, (*c*) when *Jacob* was born, *His Hand laid hold on* Eſau's *Heel.* And accordingly when he grew up he not only obtain'd the firſt Bleſſing which his Father had deſign'd for *Eſau*, as before he had procur'd of himſelf the ſurrender of the Glory of the Birth-right; but he had this Bleſſing and Right confirmed and ratified to him by God himſelf, firſt at *Bethel* and afterwards at *Penuel.* Both which accounts deſerve a very ſerious Conſideration. Let us therefore call to mind, that when (*d*) *Jacob* was oblig'd to flee from his Father's Houſe, being forced to lie in the Fields all Night, God was pleaſed in a Dream to give him an emblematical Repreſentation of his Providence, and the way of his governing the World under the Hieroglyphic of *a Ladder that reacht from Heaven to Earth, upon which the Angels were ſeen in a perpetual and quick Motion, aſcending and deſcending; and above which Chriſt is repreſented as their Lord and God, preſiding over them, ſending them upon Errands and Meſſages, and hearing their Account of their diſcharge of the ſame, upon their return.* For that this was Chriſt, appears not only from what we have ſaid, but alſo from what we ſhall juſt now mention. Here *Jacob* has the Bleſſing, (*e*) given

(*a*) Hoſea 12. 6. (*b*) Gen. 25. 23. (*c*) Gen. 25. 26. (*d*) Gen. 28. 10, 11, 12. (*e*) Gen. 28. 13, 14, 15.

before to *Abraham* and *Iſaac*, handed over to him. Which obligeth *Jacob*, (*a*) when he awakes, to dedicate himſelf to God, and enter into Covenant with him in a very formal and ſolemn manner. Now when *Jacob* doth afterwards return homeward, God who had obliged *Laban* to do him no hurt, that he might remember to whom he owed this Preſervation, as well as all the Bleſſings he was poſſeſſed of; and that he might not be diſcouraged by reaſon of *Eſau*'s drawing near, renews his former Dream to him, as to the Deſign of it, by another Emblem of God's care of him. He repreſents to him (*b*) *firſt the Angels of God drawn up in order as an Army, in a viſible manner, as if they had been Men*; but yet ſo as by their Glory and Majeſty *Jacob* knows and owns them to be Angels. And *afterwards*, (*c*) when *Jacob* was retired and alone, *the Captain and General of thoſe Hoſts comes in the ſhape of a Man, having aſſumed a Body or Vehicle for that time*, and upon that occaſion, as a Prefiguration of his Incarnation. And in this Shape and Appearance *he wreſtles with him*, that he might give him Opportunity to intercede with him for his Bleſſing, and emblematically ſee and apprehend the prevalency of Prayer: And therefore *Hoſea* ſays, *He prevailed by Weeping and making Supplication unto him.* But the great thing I drive at in all this Account, is to make it apparent that Chriſt was the great Agent in all this. For to whom elſe can the Characters of a Man, an Angel, or rather *the* Angel of God and of *Jehova*, be aſcribed? And beſides other very remarkable things in this Paſſage, there is one thing I would ſuggeſt, Whether or not Chriſt may not be ſuppoſed to inſinuate here, that he was both God and Man, in theſe words; *Thy Name ſhall be called* Iſrael; *for as a Prince thou haſt Power, or haſt prevail'd with God and with Men.* I know the Hebrew word is Plural: But ſo alſo is that which yet we are obliged to render God in a ſingular ſenſe. And why may we not

(*a*) Gen. 28. 16,—20, *&c.* (*b*) Gen. 32. 1, 2. (*c*) Gen. 32. 24, *&c.*

then

then ſuppoſe that אֱלֹהִים as well אִישׁ may admit of a Singular ſenſe here, as the *Syriac* Verſion renders it, which is thus; *Non vocabitur nomen tuum amplius* Jacob, *ſed* Iſrael, *quia fortis fuiſti cum Angelo & cum viro & polluiſti viribus.* And if ſo, then the meaning may be this; *Thou haſt, as a Prince, prevail'd with one who is both God and Man.* Which, if we can allow, we ſhall thence clearly underſtand why this glorious Angel refuſes to comply with *Jacob*, when he deſires to know his Name. Wherefore is it, ſays he, that thou doſt ask after my Name? As if he ſhould ſay, Why doſt thou further enquire after my Name, when I have inſinuated this to thee already? Didſt thou apprehend my meaning, in what I juſt now ſaid to thee, thou wouldſt find, that in giving thee a new Name, I have given thee a hint alſo of that Name I ſhall be known by, when I ſhall aſſume a laſting Body, as now I one for a time, as a prelude of my becoming Man. And therefore though the *Logos* was not at this time properly a Man, yet having that Shape, and acting as ſuch, as a prelude of what he was to be, he may as juſtly call himſelf Man here, as the ſacred Writer does before. But let this Notion be what it will, ſtill it is plain, that this *Man* and *Angel* was *God*, and therefore no *ordinary Angel*: And that again, this *God* and *Jehova* acts as *an Angel* and *as a Man*, and therefore nor the *Father* or *Holy Spirit*. So that now upon the whole Matter, it is as plain to me as almoſt any thing of this kind can be, that he who is called ſometimes the Angel or Meſſenger of *Jehova* or God the Father, and ſometimes *Jehova* himſelf, as being truly and really God, of the ſame Nature with his Father, can be no other but the Eternal *Logos*, who was expected by the *Jews*, under the Name of *Meſſiah* or the great Prophet and King of his People, to appear viſibly in this World, and ſince his doing ſo and aſſuming our Nature is known by the Name of Jeſus Chriſt.

And therefore I ſhall now aſſume the boldneſs to aſſert, that it was he whoſe Voice *Adam* and *Eve* heard, (*a*) walk-

(*a*) Gen. 3. 8, 9, &c.

ing in the Garden, (ſeeing the Father never is ſaid to deſcend, or ſpeak immediately) and that it was he who arraign'd them and the Serpent, and paſt Sentence upon them; intermixing therewith the Promiſe of his own coming. It was he who ſwept away the old World, by a Flood, and preſerved *Noah* and his Family. It was he that curſed *Ham* and his Son *Canaan*, by the Mouth of *Noah*, and inſpir'd him prophetically to bleſs *Shem* and *Japheth*. It was he who called *Abraham* and eſtabliſhed his Covenant with him. And in a word, it was God the Father mediately, and the Son immediately that did and acted all that is attributed to God in the Old, as well as in the New Teſtament. It was this *Jehova* that rained Brimſtone and Fire upon *Sodom*, (*a*) from his Father *Jehova*, by his Command, and in concurrence with his Will. It was this Angel of *Jehova* (*b*) that bleſſed *Jacob*, when oppreſſed by *Laban*, and aſſured him he was the ſame God that appeared to him in *Bethel*. It was he, in whoſe Name *Jacob* bleſſed the two Sons of *Joſeph*, (*c*) when he calls him indifferently God, and the

(*a*) Gen. 19. 24. (*b*) Gen. 31. 11, 13.

(*c*) I deſire the Reader may peruſe a *Diſſertation* on this Scripture, added to the Book, intituled, *The Judgment of the Ancient Jewiſh Church againſt the Unitarians.* Where the Author proves theſe Three things. 1. That he who is called *God* twice in the 15th Verſe, is, and can be no other than he who is called *Jehova* elſewhere, and is owned by the *Jews* for their God; he being the very ſame who is mentioned, under the Name of God Almighty, Verſes 3, 4. 2. That the *Angel*, whom *Jacob* calls his *Redeemer* from all Evil, in Verſe 16. is the very ſame with him whom he calls God in Verſe 15. under another Name. This he proves, (1.) Becauſe there is no Copulative between theſe Sentences, the ſame Demonſtrative הָ being prefixed to Angel as to God, and not the Diſcriminative Particle הַ. (2.) Becauſe the Verb *Bleſs* is in the Singular Number in the Hebrew; and is as much, as *let him bleſs the Lads.* But had God and the Angel been two Perſons, it muſt have been יְבָרְכוּ *let them bleſs the Lads*; whereas the word is here יְבָרֵךְ *let him bleſs them.* (3.) Becauſe the things aſcribed both to God and the Angel here, are ſuch as no good Man dare aſcribe to any Creature. And here he takes notice, that what *Jacob* ſpeaks here hath a Reference to

the Angel of God; when he ſays, (a) *God before whom my Fathers* Abraham *and* Iſaac *did walk, the God which fed me all my Life unto this Day, the Angel, which redeemed me from all Evil, bleſs the Lads*, &c. It was he who called up *Moſes*, *Aaron*, *Nadab* and *Abihu* (b) and the Seventy Elders of *Iſrael* into the Mount; where they ſaw this God of *Iſrael* in a myſtical Repreſentation; in whoſe Preſence, as their peculiar King, they were admitted, as it were, to Eat and Drink, as a mark of his peculiar condeſcention and Favour. It was he who made

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to his Vow, *Gen.* 27. 20, 21. of which this is an Acccount, as to God's faithfulneſs in anſwering his Prayer. To which I would add, That this is a Prayer, that the ſame God that he had Served would bleſs *Joſeph's* Sons, as he had done their Grand-father. (4) Becauſe this were to make *Jacob* an Idolater, this being really a Prayer to the Angel, though under the form of a Bleſſing, *&c.* Beſides theſe, he adds other Reaſons, and ſhews, that this was the Sentiment of the Ancient *Jews*, and even ſome later ones, and of the Ancient Fathers and Chriſtians. 3. He proves, that this Form of Bleſſing was really a Prayer, put up to this Angel, as well as to God; and that therefore if we ſhould make theſe different Perſons, ſtill this Angel was no created one. He takes notice, that the *Jews* often delivered their Prayers in this form, by way of Wiſh; of which he gives us that remarkable Inſtance in *Deut.* 6. 22, *&c.* In the cloſe he anſwers two Objections. The firſt is taken from the *Jews* expounding this Angel to be one they call *Metatron*. To which he anſwers, by ſhewing, that this is a Cabaliſtical Name, and that by it they intend the *Logos* himſelf, or the *Meſſiah*. The ſecond is taken from *John's* Prayer for Grace to the Seven Churches; not only from God and Chriſt, but alſo from the Seven Spirits. In anſwer to which he ſhews, That the Seven Spirits are not created Angels; but that this Phraſe denotes the Holy Spirit, not only in alluſion to his Work about the Seven Churches, but as expreſſive of the Holy Ghoſt's perfection; in an Agreement with *Zech.* 3. 9. and *Revel.* 3. 1. and in relation to the Sevenfold Perfection, or Conſummate Perfection of the *Meſſiah*, figuratively repreſented *Iſa.* 11. 2, 3. and *Rev.* 5. 6. in oppoſition to the little Horn, *Dan.* 7. 8. —In the beginning of his Diſſertation he takes notice that the word גאל or גראל, which ſignifies *Redeemer* (the Angel my Redeemer, or who Redeemed me, *&c.*) is not only rendred λυτρωτὴς by the Septuagint Verſion frequently, but ſometimes

(a) Gen. 48. 15, 16. (b) Exod. 24. 9, 10, 11.

alſo

Moſes's Face to ſhine (*a*) and thereby obliged him to cover it by a Vail. To which Hiſtory the Apoſtle alludes, (*b*) ſo as to let us know, that the ſame Jeſus, who ſo ordered it in his Providence, that *Moſes* was forced to Vail his Face, as a token of the typicalneſs of that State and Diſpenſation; has now removed that Vail, ſo as we may with open Face behold the Glory of the Lord. And it

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alſo ἀγχιστεὺς, as in *Ruth* 4. 8. which ſignifies the *neareſt of Kin*, to whom it belonged to raiſe up Children to his deceaſed Brother or Kinſman. From which Tranſlation *Jerome* on *Iſa.* 59. and others, do not only take this Angel to be the *Meſſiah*, but infer the peculiar relation of this Angel to *Jacob*'s Family; from whom the *Meſſiah* was to derive his human Nature. But for a more full Account of this remarkable Scripture, I muſt refer the Reader to the Diſſertation it ſelf.

But in order to illuſtrate this further, I cannot forbear to add ſomething, which I think is very conſiderable. It is the Paſſage which we have *Exod.* 23. 20, *&c. Behold, ſays God, I ſend an Angel before thee, to keep thee in thy way, and to bring thee into the Place which I have prepared. Be mindful of him and obey his Voice, for he will not ſuffer your Rebellion to go unpuniſh'd; for my Name is in him. But if thou ſhalt obey his Voice, and do all that I ſpeak, then I will be an Enemy unto thine Enemies. For mine Angel ſhall go before thee, and bring thee into the Land of the Canaanites, &c.* I have taken the Liberty to render ſome part of the 21ſt Verſe otherwiſe than it is in our Engliſh; where ſome words ſound harſh, and ſeem not either to be proper with reſpect to the ſcope or the import of the Hebrew. But, however this be rendred, the great Queſtion I would conſider here, is, *Who this Angel is?* The words are brought in in a moſt ſtrangely abrupt manner, which make them appear the more obſcure. But if we compare this place with *Chap.* 33. 12, *&c.* we will be perhaps induc'd to believe, that theſe words belong to that place: Such tranſpoſitions being frequent in Scripture, and particularly in the Pentateuch. Now there we find *Moſes* begging of God, that he would let him know what Meſſenger or Angel he would ſend along with him, under whoſe Conduct he ſhould lead the People. And he receives this Anſwer, That his *Preſence* or *Face* (as the Hebrew word is) ſhould go along with him, to give him reſt. Which *Onkelos* renders the *Shechinah* or *Majeſty* of God. To this *Moſes* anſwers, *If thy Face* (thy *Shechinah*, or thy ſelf) *go not with us, carry us not up hence. For wherein*, ſays he, *ſhall it be known here, that I and thy People have found Grace in thy ſight? Is it not in this, that thou goeſt*

(*a*) Exod. 34. 29, 33. (*b*) 2 Cor. 3. 12, 13, 14, 17, 18.

with

it was this *Jehova* that appeared to *Joshua*, (a) under the Emblem of the Captain and General of the Armies of *Israel*, to destroy their Enemies and give them intire possession of the Land of *Canaan*; and whom, upon that Account *Joshua* fell down before, and worshipped as his God and Master, desiring to know what Orders he would please to give him, to be executed by him. Nay further, it was this King that governed *Israel* as he pleased, by

with us? Here it is plain, that *Moses* understands by the Presence or the Face of God, himself to be denoted. And God accordingly answers, that he would do what he required of him. Now I suppose the *Angel* spoken of in *Chap.* 23. may be the same that is called the *Face* of God in *Chap.* 33. i. e. *The Angel of God's Face or Presence.* For who else, in a proper Sense, can be said to have *God's Name* in him, or to be one with God? Who, besides this Angel, can punish Rebellion as he pleases? Who, besides him were the *Israelites* commanded to obey, as ever they expected God's favour? Or, to what other Angel was ever attributed the conducting of the People into the Land of *Canaan*, and the subduing of the *Canaanites* there? Besides, is it not in reference to what is said, *Chap.* 23. 21. That *Moses* tells the People, Deut. 7. 21. *That the Lord their God was among them, a mighty and terrible God*, &c? And do not the *Israelites* afterwards speak of this Angel, under the Name of the Lord their God, when the things which are here in *Exod.* 32. 20, *&c.* attributed to the Angel's performance, they speak of almost in the same Series, ascribing them to the Lord: As we see *Joshua* 24. 16, 17, *&c. God forbid, that we should forsake the Lord to serve other Gods. For the Lord our God, is he that brought us up out of the Land of* Egypt, —— *which did these great Signs in our Sight, that preserved us in all the way wherein* we went, ——and drove out from *before us all the People.* So that *the Angel*, Exod. 23. *The Face of God*, Exod. 33. (which the *Septuagaint* and *Syriack* Versions interpret God himself; and the *Targums* of *Onkelos* and *Jonathan* the *Shekinah* of God) and *the Lord God of Israel* in *Joshua* 24. are all different Appellations of one and the same Person. And that the Angel, *Exod.* 33. denotes Christ will appear further, if we compare *Exod.* 13. 21. with *Chap.* 14. 19. where we find, that he who is called *Jehova* in the one place; even he who went before the Camp of *Israel* in a Pillar of Cloud and Fire, is called the Angel of *Jehova* in the latter place; as he is also by *Stephen*, *Acts* 7. 38, 39. And the Apostle asserts, that this *Jehova* or God of *Israel*, who is also called the Angel of God, was no other than Christ, 1 *Cor.* 10. 9. whom the *Israelites* did tempt in the

(a) Joshua 5. 13, *&c.*

Wilderness,

raiſing up one Judge after another to govern them, and who puniſhed or delivered them, as they behaved to him and them. So that when they deſired a King, (*a*) he look'd upon it as High-Treaſon againſt himſelf, and an open rejecting him to be King over them.

And now from theſe Hints (and many more might be given) we may ſee, how juſtly this Truth of Chriſt's government of the World, and particularly of the *Jews*, is ſuppoſed

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Wilderneſs, and who did puniſh them for ſo doing. *Object.* But if the Angel, *Exod.* 23. be he that calls himſelf the God of *Iſrael*, then who is it that ſays, *I will ſend my Angel*, or *an Angel*, &c? *Anſw.* The words are there abruptly brought in. If they are God the Father's words, then we may eaſily underſtand the meaning. And they may be his words, though Chriſt ſpeak them, if we do but ſuppoſe the uſual Introduction of the Prophets; thus ſaith the Lord; and that Chriſt doth here ſpeak his Father's Senſe, even as they do the words of God, after they have once mentioned that Prologue.

But though I have thus given ſuch a Senſe of this Scripture, yet I can't forbear to propoſe another, which I find *Euſebius* to have follow'd. *Demonſt. Evang.* Lib. 4. Cap. 17. which, if it was the Senſe of the Church in his Days, (as he ſeems to inſinuate it was) we ought to pay the greater deference unto. The ſum of what he ſays is this: "That as *Moſes* gave, (by Commiſſion from God, "and in a typical and prophetical manner) the Title of Chriſt or "the Anointed to *Aaron*, ſo he gave the Title of Jeſus or *Joſhua*, "or Saviour to his Succeſſor in the Regal Office. Now it is plain, that *Joſhua* or *Jehoſhua* was firſt called *Oſhea*, *Numb.* 13. 8, 16. which ſignifies a Saviour, or to ſave. But *Moſes* prophetically ſeeing Chriſt's Office expreſſed by his Name, adds ' the firſt Letter of יהוה unto the ſame, and calls him *Jehoſhua*, or *Jah-Oſhea*, as if he meant to ſay, The Saviour that ſhall be moſt eminently Typical of that great Saviour, who ſhall be in a proper Senſe *Jah* or *Jehova*, (for *Jah* is a contraction of *Jehova*, as we ſee *Pſal.* 68. 4.) The time indeed of *Joſhua*'s getting this change of the termination of his Name, is not diſtinctly told us. But if we conſider *Exod.* 17. 9, 14. it may be very probably ſuppoſed, that it was upon the occaſion of his defeating the *Amalakites*, thoſe inveterate Enemies of *Iſrael*, whom they were commanded to keep up a perpetual War againſt, from Generation to Generation, *Exod.* 17. 16. and therefore were plainly typical of the ſpiritual Enemies of Chriſt and his Church. Now nothing could be more typical of Chriſt's Victory

(*a*) 1 Sam. 8. 6, 7, 8. and Chap. 12. 13, 14, 15, 17, &c.

over

ſuppoſed and alluded unto ſo frequently by the Writers of the New Teſtament. For hence we may eaſily ſee, whence it is ſaid, (a) *That* Moſes *choſe to ſuffer Affliction, rather than to Sin, as eſteeming the Reproach of Chriſt better than all the Treaſures of* Egypt. And upon what Account we are exhorted (b) *not to tempt Chriſt, as the*

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over our Enemies, than *Joſhua*'s Defeat of that inveterate Enemy, whilſt *Moſes*'s Hands were lifted up all that time, by the Aſſiſtance of *Aaron* and *Hur*. And this Victory was a Pledge of the Conqueſts of *Iſrael* over their *Canaaniti ſh* Enemies alſo, and their Settlement in the Promiſed Land; under the Conduct of the ſame *Joſhua*. And it is plain, that *Joſhua* is the ſame Name with *Jeſus*, from *Acts* 7. 45. and *Heb.* 4. 8. which was given to our Saviour (no doubt in alluſion to this eminent Type of him) by a ſpecial Commiſſion from Heaven, *Mat.* 1. 21, 22, 23. Now theſe things being premiſed, may render *Euſebius*'s Notion of the above-mentioned place the more probable, which is this; "That the Angel ſpoken of there "is no other, in the literal or firſt Senſe, but *Joſhua* or *Jeſus*, the "Succeſſor of *Moſes*, whom they are commanded to obey, becauſe "he bare the ſame Name that he himſelf was to be known by, "when he ſhould aſſume our Nature. And if this be the Senſe, then we may add, that the meaning of the words, [*He will not pardon your Sins*, or, *He will not ſuffer your Rebellion to go unpuniſh'd*] muſt be this; That *Joſhua* having only the Executive Power of Laws already made committed to him; and not being under the Character of a Temporary Mediator, as *Moſes* was, would not have the ſame Opportunity and Privilege to come up to the Mount, or into the immediate Preſence of God, to plead with him for ſparing the People, when they ſinned, as *Moſes* was allowed to have. And if this be the meaning of this part of the words, what follows is eaſily underſtood, *viz.* That if the People did obey *Joſhua* as the Angel or Meſſenger of God, he ſhould indeed be a Temporary Saviour unto them; and that then God himſelf would go along with him and them, and deſtroy all their Enemies before them. Thus I have repreſented both Senſes in their full light; and leave the Reader to follow which he pleaſes. Only I muſt ſay this, that if this laſt be thought to be the more immediate and literal Senſe, it will not hinder but that the other may be the ultimate and further meaning. For ſuch mixt or compounded Senſes of many places of Scripture all do allow, where what is in one reſpect fulfilled in the Type, is in another accompliſhed in the Anti-Type. However, this laſt Senſe makes Chriſt to be the God that ſpeaks theſe words of this Angel from Mount *Sinai*. Which is the great thing I propoſe here at this time.

(a) Heb. 11. 25, 26. (b) 1 Cor. 10. 9.

Iſraelites

Iſraelites *in the Wilderneſs did.* And whence it is that *Peter* aſſerts, (*a*) *That Chriſt, by his Spirit, did irradiate the Prophets of old, with all thoſe Predictions we find in their Writings, of Chriſt's ſufferings and the New Teſtament times.* To all which I ſhall only add here this one Aſſertion of Scripture; (*b*) *That Chriſt went and preached to the Spirits, which are now in Priſon, and which were diſobedient in the Days of* Noah. For I am not concerned here to examine Mens various Comments on this place; whether Chriſt, by *Noah*, did preach of-old to the Antediluvians, or whether he went down to Hades or Hell, after his Death, to preach to them perſonally, or whether he did this in any way Men can invent or find out: It is all one to me, when, or which way he did this, if we do but allow that he did ſo: For this is enough to demonſtrate to us, that thoſe old Sinners were the Subjects of Chriſt, and that he was concerned in them and with them; and that conſequently thoſe that liv'd before the Flood, as well as thoſe that liv'd ſince that time, were under his Law and Government and obnoxious to his Judgment.

And here then I might take leave of this Subject, and proceed to a new Propoſition: But I hope it may not be unprofitable, to ſhew the Senſe of the Church in this Matter, that it may be ſeen that I have advanced no new Notion here, but rather that I have revived the ancient Opinion of both Jews and Chriſtians, in what I have ſaid to prove and illuſtrate this Propoſition.

As for the ancient Jewiſh Church we have ſufficiently diſcovered their Opinion, in what we have ſaid from the Old Teſtament. And as for the *Targum*'s, we have given our Thoughts of the Senſe of their *Memra*, ſo frequently ſpoken of there. Therefore we need not ſpend time in wading into the Mazes of the *Talmud*, and their later Writings. From which it is apparent how far they have forgot their ancient Principles, in this reſpect, as well as in many others. Yet even there ſome Veſtages of

(*a*) 1 Pet. 1. 11. (*b*) 1 Pet. 3. 19, 20.

their

their ancient Faith, as to the Trinity, and particularly the Divinity of the *Meſſiah*, have been obſerved and improved by ſeveral learned Men. And among theſe (*a*) *Rittangelius* has attempted to prove, from the Book *Tykunim*, and other Talmudical Tracts, that they own theſe things, in relation to the *Meſſiah*, *viz.* "That he is the "ſupreme Wiſdom, proceeding from his Father (whom "they call the ſupreme Crown or Majeſty) by eternal "and ineffable Generation, that he is the true Saviour of "Mankind; that in order to this he muſt deſcend into "this World; that by the Power of the Holy Spirit he "muſt aſſume an human Body, and be united to the hu"man Nature; that he muſt die for the Redemption of "Men, and then go down into Scheol or the Grave; "that he muſt free the Souls of Men from the ſlavery of "the Devil; that he muſt riſe again from the Dead, "and aſcend into Heaven, and that he muſt judge the "World at laſt. To him therefore, and others, who have written after the ſame way, I remit thoſe that deſire full ſatisfaction in this matter. I ſhall only take notice of two or 3 places made mention of by *Rittangelius*, and tranſlated by him, which the curious Reader may at his leiſure compare with the Original, if he ſee fit. "(*b*) There is a Man —— who is not ſimply called a "Man, but the firſt Man, and the ſupreme of all Men; "the ſupreme Crown (*i. e.* Glory or Majeſty) the Hidden "and Occult —— the Cauſe of Cauſes, the Beginning "of all Beginnings. Of this firſt Man it is ſaid, *Prov.* "8. 30. Then I was by him, as one brought up "with him, *&c.* And to this firſt Man it was ſaid, "(*viz.* by God the Father) let us make Man, *&c.* "So that this Man is the Wiſdom, *&c.* And again, he produceth this paſſage. (*c*) "There is a Man who is "alſo called the Angel, *&c.* And afterwards he cites

(*a*) De verit. Rel. Chriſt. p. 45, &c. Edit. Franckfort. (*b*) Rittangel de verit. Rel. Chr. pag. 54. ex Lib. 1. Tykunimo. fol. 119. p. 1. Con. 55. (*c*) Rittang. p. 68.

this

this Expreſſion out of the ſame Book. (a) "And the "Lord God took his Word (or *Logos*) and by this he "created the World; according as it is ſaid, *Iſa.* 51. "16. I have put my words in thy Mouth, and have cover- "ed thee in the ſhadow of my Hand, that I may plant "the Heavens and lay the Foundations of the Earth, and "ſay unto *Zion*, thou art my People.

I have the rather taken notice of theſe paſſages from *Rittangelius*, becauſe he himſelf was a Jew, and had been a *Rabbi* among them formerly, though he was a Chriſtian when he wrote this Book. For I cannot pretend to know the Rabbinical Learning ſo well as ſuch a Man muſt be ſuppoſed to have done. But however, ſeeing I have mentioned theſe few paſſages at ſecond-hand, it may not be improper to mention a few more that have occured to my ſelf, when I ſpent ſome time in this part of Learning. I ſhall confine my ſelf to one Book only; but ſo famous a one, that it may well paſs inſtead of all others. It is the *Sohar*, a Book of the firſt Antiquity, as well as Authority among the Jews, which they ſeem to be at a loſs how they may magnifie and celebrate as they think it deſerves. The Edition of it which I refer to, is the Third, laſt, and beſt, *viz.* that which was publiſhed at *Frankfort* in the Year 1687, in the Second Part of the Rabbinical Book, in Quarto, that is known under the Title of *Kabbala Denudata*; all the other Treatiſes, both of that Part and the Firſt (which was printed before in the Year 1677) being nothing elſe but ſo many Comments or Annotations upon it, under various Names and Titles, and in different Methods and Ways of writing, by ſeveral diſtinct Authors, ſome more Ancient and others more Modern: So that the whole may be called the *Sohar*, or, as others call it, the *Zohar*, *cum notis variorum Rabbinorum aliorumq; virorum Doctorum*, &c. It is called the *Sohar*, as the Jews do agree, in alluſion to an Expreſſion in *Dan.* 12. 3. where it is ſaid, That *thoſe that are wiſe ſhall ſhine as the Sohar Expanſit*, i. e. *The Splendor or*

(a) Idem, p. 73.

Brightneſs

Brightneſs of the Firmament, &c. This is attributed to *Rabbi Simeon* and his Diſciples, ſay the Jews, whoſh one as the brightneſs of the Firmament in Wiſdom and Holineſs. And it may be ſuppoſed likewiſe, that this Book gets the Name from this, that we are told, that all the time that *Rabbi Simeon* was dictating what compoſes the *Sohar*, he, and all that were with him were ſurrounded with the *Shechinah*, with which the whole Houſe was filled, and which continued to his Expiration, and went before his Corps alſo all the way to the very Grave wherein they buried him. Which Account, together with many other odd things related in this Book, and in the Comments upon it, ſuch as the appearing of *Elias*, and ſeveral *Angels* to this *Rabbi Simeon*, and his hearing the Voices of ſeveral Spirits of Good Men departed, and of Voices from God himſelf concerning him, recommending him as the great Favourite of Heaven, who was fully inſtructed with the Mind of God, together with the ſtories of Miracles wrought by him. I ſay, theſe things may juſtly make us think that this Book was penn'd with a very ill deſign. And indeed when I read theſe things I immediately concluded, that this *Rabbi Simeon* was ſuch another to the *Jews* as *Apollonius Thyanæus* was among the *Gentiles*; *i. e.* raiſed up by the Devil to ape Chriſt, in order to keep them from falling in with him as the true *Meſſias*. Either it muſt be ſo, or the whole of thoſe Stories muſt be falſe; for they are ſo plainly related in an Hiſtorical way, that the *Editor* of the *Kabbala Denudata*, in his Preface to the Second Part, doth in vain attempt to ſolve the Credit of the Book this way, by metaphyſical ſtretches; as if God might countenance the Piety of the Man in ſome things, and that the reſt were only Parabolical Repreſentations. For there is no need to be ſo ſolicitous this way: Nay, ſo far is it from this, that if we ſuppoſe this *Rabbi Simeon* to be a ſatanical Impoſtor, or the Story of him to be a mere Legend, the Arguments adduced from ſuch a Book, when they confirm Chriſtianity, will appear the more Cogent, as coming from an Adverſary; even as the Confeſſion of the Devils

Devils was in relation to Christ, when they are forced to say, *We know who thou art, even Christ the Son of the living God.* And for certain it is, that the *Sohar* is one of the most ancient Jewish Books now extant, and of universal Authority among them. And it is generally agreed, that *Rabbi Simeon* lived both before and after the Destruction of *Jerusalem*; and therefore he was the Contemporary of *Apollonius Thyanæus*. Which makes it the more probable that he was raised up to act the same part among the *Jews*, that *Apollonius* did among the *Gentiles*, at a time when the Jewish Oeconomy was over-turned, and Christianity that way fully established. Now this *Rabbi Simeon* is represented as inspired by God, and surrounded with the *Shechinah*, and thus dictating the more perfect Mind of God in a Parabolical and Mystical way, surrounded with his Disciples, of whom the two principal ones were *Rabbi Eleaser* his Son, and *Rabbi Abba*. The last of which was he that penn'd all he said from his Masters Mouth; as he himself tells us, in the last Section of the Third Part of his *Sohar*, *Comm.* 764. and 772. *pag.* 595. And now that I have mentioned the last part of the *Sohar*, the Reader is to know, that this Book is divided into Three Parts, and each of these into a great many Sections in this last Edition. The First Part is called *Siphra de Zeniutha*; or, The Book of the Mystery; which is the Foundation of the whole *Sohar*: But so mysterious a one, that for any thing I can see, will be a Mystery for ever: And therefore, as I pretend not to understand it, so I shall cite nothing out of it. The Second Part is called *Idra Rabba*, *i. e.* The Great Synod; which is a kind of Comment upon the former Part: Which though mysterious enough, yet has a great many things that seem to be sufficiently plain; and therefore I shall give some Hints from thence. The Third Part is called *Idra Suta*; or, The Lesser Synod; and is the plainest of all, and upon that very account the noblest part of the *Sohar*; and therefore I shall give some Specimen of it, in some material Passages. To proceed therefore, it is to be observed, that both the Second and

Third

Third Part of the *Sohar* are a myſtical Repreſentation, as I take it, of God the Father and the *Logos*. The Firſt is called the *Ancient*, and *the Ancient of Days*; and *Adam Kadman*, or, *the moſt Ancient Adam*; as likewiſe *the moſt Holy one*, or, *Holieſt of All*. But the uſual Name by which this glorious Perſon is called in the *Sohar*, is that of *Arich Anpin*, which ſignifies one with a long Face; or, as the *Sohar* explains it, one whoſe Face is infinitely extended, or every where. The Latin Tranſlator renders *Arich Anpin* by a compounded Greek word, of the ſame ſignification, and calls him always *Macroproſopus*. The ſecond is the *Logos*, who is conſtantly in the *Sohar*, ſpoken of by the Name of *Seir Anpin*; that is, ſhort fac'd, or confined, as it were, one way, in his looking toward Men; which therefore the *Latin* Tranſlation renders by the Name *Microproſopus*. But I pretend not to give a Key here to unlock the deſign of this dark Book; and therefore let that be what it will, yet I hope ſome Paſſages out of it, which are clear enough in themſelves, at leaſt as to their main Intent, however oddly expreſt, may not be unuſefully mentioned here. I ſhall trouble the Reader with a few of theſe only, becauſe I would not be tedious. In *Idra Rabba*, *Sect.* 1. *Comm.* 13. *pag.* 387. we read, *That* Rabbi Simeon *called* Rabbi Eleaſar *his Son, and made him ſit down by him, and* Rabbi Abba *his Schollar on the other ſide of him; and then ſaid, we are now the Type of all that is.* What could he inſinuate by this, but the Notion of the Trinity, Father, Son and Spirit? But of this he ſpeaks more remarkably, though in his myſtical way, in *Idra Suta*, Sect. 9. c. 349. &c. p. 555. *I ſay, that all the Lamps are lighted from one Lamp, which is the ſupreme one, and altogether latent.* ——*All the Lights are united in one; the ſecond Light is in the firſt Light, and the other Light in the ſame. They light through one another; and are undivided one from the other.* ——*For He and his Name are one. For the King himſelf is the moſt inward Light; and that Light which makes manifeſt is called his Garment. Now there are two Lamps which ſhine from the King's Throne within;*

and

and they are called Juſtice and Judgment. Theſe are the Beginning and Conſummation of all things; by whom all things both Above and Below are crowned: And theſe are ſometimes called the (true) Melchiſedec, i. e. *The King, who is the King of Righteouſneſs and King of Peace.* But much more fully is the *Logos* ſpoken of, with reſpect to his Nature, Attributes and Mannagement in other places. (*a*) 'The moſt ancient and the moſt hidden one, is ſaid 'to have the reſemblance of the Members of a Man. 'His Habit is all white, and his Aſpect like that of the 'Face of ſome certain Man.--- He ſits upon a Throne of 'Beams of Light. The Light of his Hair inlightens forty 'Thouſand Worlds; and the Righteous in the World to 'come ſhall be Poſſeſſors of four Hundred Worlds, by 'reaſon of the Refulgency of this Light. Nay, thirteen 'Thouſand Myriads of Worlds receive Being from him, 'and are maintain'd by him. (*b*) This *moſt ancient one* 'is called *Arich Anpin*; or, *Macroproſopus*, becauſe of 'the length of his Face: and he that is the outward one '*Seir Anpin*, or *Microproſopus*, to diſtinguiſh him from 'the former. Now when *Seir Anpin* looks Face to Face 'upon *Arich Anpin*, all the inferior things are immedi-'ately brought into order; and at that time the Face of '*Seir Anpin* is extended, as is that of *Arich Anpin*, which 'otherwiſe it is not. We have learned, that if his Eye '(*viz.* that of *Arich Anpin*) be ſhut but one Minute, no-'thing can ſubſiſt. Whence his Eye is ſaid to be ever 'open, and to be an exalted Eye, a pure Eye, the Eye 'of Providence, the Eye which never ſleeps, the Eye 'which is the guard of all things, and the Eye by which 'all things are ſuſtained. (*d*) It has been delivered to 'us by Tradition, that the Name of the *moſt Ancient 'One* is hid from all, and that it is no where diſcovered 'but in one place, (*viz.* Gen. 22. 16.) where it is ſaid by 'God to *Abraham*; *I have ſworn by my ſelf, ſays the*

(*a*) Idra Rabba. Sect. 3. p. 395. Comm. 36. (*b*) Idra Rabba. S. 5. p. 394. c. 54. (*c*) Idra Rabba. S. 9. p. 404. c. 136. (*d*) Idra Rabba. S. 9. c. 159. p. 407.

'*Lord:*

'*Lord*: by *my ſelf*, that is by *Seir Anpin*. Where it is plain, that in the Senſe of the *Sohar*, *Seir Anpin* is God, and indeed the ſame with the Father, *Ibid.* p. 408. 'It is written (*Dan.* 7. 9.) *I looked until I ſaw the Thrones* 'overturned, *and the ancient of Days did ſit; whoſe* 'Throne *was as a Flame of Fire.* If the Ancient of Days 'did not ſit upon that Throne, the World would be de-'ſtroyed by the ſame. (*a*) 'It is written concerning the 'Noſe of *Seir Anpin*, (Pſal. 18. 9.) *that a Smoke ariſes* 'out of his Noſe, *and Fire is kindled by it.* Which is plainly the ancient and true Account of the *Logos.* As is likewiſe what follows. (*b*) '*Seir Anpin* is the exact re-'preſentation of *Arich Anpin* (here it ſeems plain enough, that by theſe two the Father and Son are meant) 'and *Seir Anpin* is to be contemplated under the Notion 'of a Man; for under this figure he is to be, that the 'Spirit of the hidden one may be every way (or without 'meaſure) given unto him; that ſo he may be placed 'above upon the Throne: For it is written (*Ezek.* 1. 26.) 'and above all was the Similitude of a Throne, and upon 'the Throne ſat one like unto a Man. And how me-'morable are the Expreſſions following? (*c*) The ſum of all 'is this. The *moſt Ancient One* is included in *Seir Anpin.* 'For he is all. He was all, he is all, and he ſhall 'be all. He ſhall never be changed, he is not now 'changed, neither was he ever changed. Only he 'manifeſts himſelf in a Form, which comprehends 'all Forms and all Deſignations. And this Form 'wherein he appears is that of Man; not properly 'ſo, but that which is analogous to it. And hence this 'Form of Man is that of Things both Above and Below, 'all Forms being included therein. Becauſe therefore all 'things Superior and Inferior are included in this Form, 'the moſt Ancient and Holy One is pleaſed thus to re-'preſent himſelf: And thus alſo is *Seir Anpin* exhibited 'to us. And if you ask, what is the difference between 'theſe two? I anſwer, they are truly one. Only with

(*a*) Ibid. p. 411. S. 10. c. 201. (*b*) Ibid. S. 27. p. 427.
(*c*) Idra Rabba. S. 39. p. 494.

'respect to us they are represented as different. But 'these are Secrets not discovered, but to the true Reap- 'ers of the Harvest: For it is written (*Psal.* 25. 14.) *The* 'Secret of the Lord is with them that fear him. I shall mention but one Passage more out of *Idra Rabba*. (*a*) It 'is said (Prov. 8. 12.) *I Wisdom dwell with Prudence.* 'Where we ought not to read שָׁכַנְתִּי *I dwell*, or, *I have* 'dwelt, but שְׁכִינָתִי *the Shechinah*, or, *my Presence*. And 'unless this Man (who is called *the Shechinah*) did exist, 'the World could not subsist or have a Being: For it is 'written (Prov. 3. 19.) *the Lord by Wisdom* (i. e. by *the* 'Shechinah) *founded the World*, &c. It is true, Wisdom 'in an ordinary Sense is a common Name. But this hid- 'den Wisdom sustains and forms Man, and acts in the 'form of Man. And it is written (*viz.* to this purpose) 'That *I beheld, and lo one like unto the Son of Man came* 'with the bright Clouds of Heaven, (*i. e.*) with the mark 'of the *Shechinah*) *and he was brought unto the Ancient* 'of Days, *and brought near unto him*, Dan. 7. 13. I shall now proceed to the Third and Last part of the *Sohar*, from whence many material Passages may be fetch't; but I shall content my self with a few of them, lest I cloy the Reader and tire him out. (*b*) 'The *most Ancient and* 'Holy one, who is also *the most secret One*, is form'd and 'yet not form'd. He is form'd in order to sustain all 'things. He is not form'd as other things are, for he 'cannot be search'd out by any. *Sect.* 2. *p.* 528. This 'most Ancient and Holy One is indeed *the most hidden One*, 'in whom the supreme Wisdom is found to be, and yet 'not found out, (to any Perfection.) ——For none knows 'this Wisdom but himself. (*c*) 'He enjoys one uninter- 'rupted tenure of Joy, and is unchangeable in his Mercy 'and Goodness to Eternity. (*d*) 'This most Ancient and 'Holy One reveals himself as one that has three Heads, '(let all gross Notions be carefully avoided by us here, 'as remembring that all this is Allegory) which are yet

(*a*) Sect. 44. p. 514. (*b*) Idra Suta Sect. 1. pag. 526. (*c*) Ibid. pag. 529. (*d*) Pag. 530.

'all

'all within one Head. He himſelf is the ſupreme Head 'properly, that includes the three Heads. But in another 'reſpect he is denoted by a *Trinity*; and all the Lamps 'which ſhine are included in this Trinity. And as he is 'denoted by a Trinity, ſo by a *Twoity*. For he himſelf 'being the firſt Head, he is repreſented by two Heads that 'proceed from it. But after all, the Union of theſe leads 'us to conceive of him under one Conception; for all 'theſe are indeed one. (*a*) There are three Heads; that 'is, two Heads and one Head. ——Of which the two 'are on the ſides, one on each ſide, and the one compre-'hends both theſe. If then you ſay, who is this moſt 'Ancient and moſt Holy One? I ſay, come and ſee. He is this 'one ſupreme Head which can never be comprehended, 'known, or deſcrib'd. He is the one Head that includes 'the two other Heads. ——With reſpect to this it is 'written, (Pſal. 39. 2.) *I ſaid I would take heed to my 'ways, that I ſin not with my Tongue.* (*b*) In the Diſſer-'tation of the School of *Raſjebha* the Ancient, there is this 'univerſal Rule laid down, that *Seir Anpin* is denoted by 'אתה *thou*, and the moſt Ancient and Holy One הוא *he*; 'and a good Rule it is. Now this *Thou* is the Father of 'the Fathers; and this Father proceeds from and comes 'out of (*i. e.* by Generation) the *moſt Holy and Ancient 'One:* As it is written (Job 28. 12, 23.) *Where is Wiſdom 'to be found, —God only underſtandeth the way of it, and 'he knoweth the place thereof* —This Wiſdom is the begin-'ning of all things; and from him *thirty and two ways* pro-'ceed. For the whole *Law* conſiſts of *thirty and two 'ways* or points (which may put one in mind of the Points of the Compaſs) 'that is in *twenty two Letters* 'and *ten Words, viz.* The Decalogue (which the Jews 'call the ten Words) which is the Compend of the whole 'Law. This Wiſdom is the Father of Fathers, or the 'Everlaſting Father; the Beginning and the End.—Whence 'it is written (Pſal. 104. 25.) *Thou didſt make all things by*

(*a*) Idra Suta. S. 7. pag. 539. (*b*) Ibid. p. 542.

'*Wiſdom.* (*a*) When the *moſt Ancient Holy One*, who is 'altogether *hidden* from us, was deſirous to render him-'ſelf conſpicuous, he found out this way to repreſent 'himſelf in the form of Man, who ſhould be Male and 'Female. For this end the Wiſdom, which comprehends 'all things, and which is begotten by, and ſhineth from 'the moſt Ancient Holy One, choſe to be repreſented by 'Man, Male and Female: For which end this Wiſdom 'did exert himſelf, and act both as Male and Female. 'As Wiſdom he is the Father, and as Intelligence, Infor-'mation and Prudence, he is the Mother; (and ſo it is 'ſaid, *Prov.* 8. 12. *I Wiſdom dwell with Prudence*:) ſo 'that Wiſdom and Prudence are in the ſame Scale, united 'as Man and Woman. (*b*) The Face of *Seir Anpin* '(*i. e.* The *Logos*) is a Face by which Sinners are made 'alive. And when that Face is reveal'd, then Judgment 'goes forth againſt thoſe that are not aſhamed of their 'wicked Works. This Face has a redneſs in it, like that 'of the Roſe. But when the Face of the moſt Ancient One 'ſhines upon it, it appears white like the Snow. And 'the Time when this is, is the Time of Mercy and Good-'Will to Men. (*c*) The Eyes of *Microproſopus* (i. e. '*Seir Anpin*, or the *Logos*) are ſuch as no Sinner can hide 'himſelf from. They are Eyes which ſeem to ſleep, but 'ſleep not. Therefore it is written (*Pſal.* 94. 7.) *Doth 'not* Jehova *ſee? (Ver.* 9.) What! ſhall not he ſee that 'contrived and formed the Eye.——*The Eyes of the Lord 'are Seven*; as it is written, (*Zech.* 3. 9.) *In one Stone 'there are Seven Eyes.* Theſe are the Eyes of *Jehova*, 'that *run to and fro thro the whole Earth*, (2 Chron. 16. 9.) '(*d*) *Seir Anpin* has two Ears, *viz.* To hear Good and Evil: 'but theſe Two are One. For it is written (2 *Kings* 19. '16.) *Incline thine Ear, O God, and hear.* From theſe 'Ears depend the winged Meſſengers that carry the Voice 'out of this World. Of whom it is written (*Eccleſ.* 10. 20. '*That the Bird of the Air ſhall carry the Voice, and that*

(*a*) Idra Suta. S. 8. p. 543. (*b*) Ibid. S. 13. p. 569. (*c*) Ibid. S. 14. p. 570. (*d*) Ibid. S. 16. p. 577.

'*which*

'*which hath Wings ſhall tell the Matter.* ——The Voice
'of words cuts the Air in ſuch or ſuch a Form, and goes
'forth and aſcends upwards; and the Lords of the Wings
'or winged Meſſengers take the Voice and bring it to
'their King, that it may enter into his Ears. This is
'what is written (*Deut.*5.18.) *And God heard the Voice of*
'*your words.* And again, (*Numb.* 11. 1.) *And God heard,*
'*and his Anger was kindled.* This way all Prayers and
'Petitions which Men pour forth before *the moſt Holy*
'*God, who is bleſſed for ever*, do aſcend unto him.
Here let it be obſerved, that the Author of the *Sohar* doth
plainly declare, that the *Microproſopus*, *Seir Anpin*, or
the *Logos*, is God bleſſed for ever; though at other times
he plainly diſtinguiſheth between him and the *Macropro-*
ſopus, or *Arich Anpin*, who is ſo ſpoken of, that ſome-
times the Author ſeems to mean God eſſentially conſider-
ed, but moſt frequently God the Father. And this may
aſſiſt us to underſtand many of the dark and myſtical
Paſſages of this Book. But I am afraid I have been tedi-
ous in thoſe which I have produced, and therefore I ſhall
only add one more, and ſo conclude with the *Rabins* at
this time. In *Idra Suta* (*a*) we read to this purpoſe.
'It is written (*Pſal.* 132. 13.) *God hath choſen* Sion *and*
'*made it his Dwelling-place.* When this Matron is mar-
'ried to the King (*i. e.* when *Sion*, or the Church is mar-
'ried to the *Logos*) theſe two become one. Then doth
'the Holy and Bleſſed God ſit upon his Throne, whoſe
'Holy and Perfect Name includes all things. Bleſſed
'therefore be his Name for ever and ever. Theſe things
'I have not, before this Day, diſcovered to any; but
'now I reveal them. O how happy therefore is my Por-
'tion! Now ſays *Rabbi Simeon*, to go on, this Matron
'being married to the King, the whole World receives a
'Bleſſing by it, and the Univerſe rejoyceth. Now as *the*
'*King* (*i. e.* God eſſentially conſidered) *conſiſts of a Tri-*
'*nity*; ſo all things bear the reſemblance of this. And
'his Wife does not receive the Bleſſing otherwiſe than

(*a*) Sect. 22. p. 593, &c.

'from the whole Trinity: Which three degrees are called 'the *Supereminency*, the *Glory*, and the *Foundation*. By which words we may be led up to a tolerable Notion of the Chriſtian Trinity: For the Father may be not improperly called the *Supereminency*, as he is the firſt Perſon; and the Son the *Glory*, as he is the brightneſs of the Glory of God, *Heb.* 1. 3. Or, the manifeſted and diſcovered Glory. And the Holy Spirit may be alſo called the *Foundation* of the Church, ſeeing the applicatory work is put into his Hands, in order to lay the actual Foundation of Faith and Purity in the Hearts of Men, purſuant to the deſign of Chriſt's purchaſe. But to go on with our Author. 'The bleſſing, ſays he, which the Spouſe receives, 'ſhe receives in the place called the Holy of Holies. For 'it is written (*Pſal.* 133. 3.) there did *Jehova* command 'the Bleſſing, even Life for evermore. Now none has 'Licence to go in thither but the High-Prieſt, who pro-'ceeds from the ſupreme Benignity. ——Now all the 'deſire of a King is towards his Spouſe. And hence it is 'that the whole World comes to receive a Bleſſing from 'him. ——From him flows down Light into the Holy 'of Holies, which therefore becomes wholly white, and 'is from thence called Benignity. For from him Benig-'nity enters into the Holy of Holies; as it is written, '(Pſal. 133. 3.) *For there did he command the Bleſſing, 'even Life for Eternity.* ——Here, ſays *Rabbi Abba*, 'while the word Life was upon his Tongue, (*i. e.* expreſſed 'by *Rabbi Simeon*) his words ceaſed. I in the mean time 'was writing, and did imagine I ſhould have written 'more, but no more could I hear. However, I durſt not 'lift up my Head, becauſe the Light (*viz.* of the *She-'chinah*, as he pretends) was too great; for indeed I 'durſt not all the time look that way. And then does *Rabbi Abba* go on to tell what Voices he heard from Heaven, in commendation of this Favourite of God *Rabbi Simeon*, whoſe Soul was now diſlodged and gone to Heaven, as the Penmen aſſure us. But I ſhall ſay no more of theſe things. Let every Man judge for himſelf; only, as I ſaid before, I can never be induced to believe, that

the

the *Shechinah*, which tabernacled in Christ, and is now in Heaven, would, after the manner this *Rabbi* tells of, come down upon an Infidel *Jew*, that liv'd and dyed disowning Christ the true *Messiah*. However, *fas est & ab hoste doceri*, we may be allowed to make use of some things even in the Writings of Infidels, when they tend to confirm our Faith. And I am much mistaken if the Passages I have cited out of the *Sohar*, at least some of them, be not of use this way. I confess I have rendred many of them more according to the Sense than the Letter, and have now and then put in some supplemental words for this end. But as this is a freedom that all Translators use, because no one Language can be litterally and verbatim turned into another Language, without Confusion and Nonsense; so this Book did particularly seem to require such a sort of Translation. However, I hope I have done this agreeably to the mind of the Jews themselves, seeing I have look'd into the Rabbinical Comments upon the *Sohar* for this end. But if in any thing I have mist the Sense, I hope the Errors are of no great Consequence. However, seeing I have refer'd to the Sections and Pages where the Passages are, every one that pleases may consult the Original for his satisfaction this way.

But to proceed from the Rabbinical Notions to something higher, it may not be amiss to consider the most ancient and genuine Author of the Jewish Nation, since the Days of our Saviour, *viz. Philo*, who hath commented with great Diligence, though in a Mystical and Allegorical way, upon the Mosaical Law and Doctrine. For as for *Josephus*, besides that he is something later than he, we can expect nothing of this kind from him, who ties himself up to History and confines himself to a relation of Matters of Fact. I know some learned Men have taken a great deal of pains to put such a Gloss upon the *Logos* in *Philo*, that many are induced to think that he had no Notion at all like that which the Christian Writers afterwards propagated. But I must be bold to say, that no Man can assent to such an Opinion, that has ever read

Philo himſelf impartially. As an evidence of this, I leave the Reader to judge, whether the few Citations following can be underſtood without force and contoſion in any other Senſe than that in which the Apoſtle *John* underſtands the *Logos* in the beginning of his Goſpel.

In the firſt place then, (*a*) I could not but obſerve theſe memorable words of his concerning the *Theocraty* or *Logocraty*, *i. e.* the Government of the World by God or by the *Logos*; when upon his citing the words of *David*, Pſal. 23. 1. *The Lord is my Shepherd, I ſhall not therefore want.* He immediately adds: 'Every one 'ought to ſay as much as this for himſelf. For every 'Friend of God is obliged to compoſe ſuch another Hymn 'as this; nay, the whole World ought to do ſo. For 'God governs all this Univerſe as a Shepherd does his 'Flock, or a King his People, over-ruling and managing 'the Earth, Water, Air and Fire, and whatever any of 'theſe do contain, whether Vegetables or Animals, Things 'Mortal or Spiritual; and particularly the Heavens a-'bove, the Revolutions of Sun and Moon, and the har-'monious Dances of the other Luminaries and Stars. All 'theſe does God govern according to Juſtice and Law, 'having ſet over them his own *righteous Logos*, who is his 'Firſt-born Son, and who takes upon himſelf the care of 'this ſacred Flock as Vice-gerent of this great King. 'Therefore it is ſaid, (*viz.* Exod. 23. 20.) behold I ſend 'my Angel before thee, to keep thee in the way: There-'fore let the whole World ſay, we are the great and ad-'mirable Flock of the True God: He feeds us, and there-'fore nothing ſhall be wanting to us. And let every one apart ſay the ſame, not ſo much verbally as mentally; for it is impoſſible any real good thing can be wanting, where God himſelf is the Governor.

In the next place *Philo* (*b*) takes occaſion to cite *Zech.* 6. 12. which we render, *Behold the Man whoſe Name is the Branch*, but which he, agreeably to the *Septuagint*

(*a*) Philo Lib. de Agricult. p. 152. A. B. (*b*) De Confuſ. Ling. p. 258. A.

Verſion,

Version, renders Ἀνατολή, which ſignifies of it ſelf any riſing, but is taken by him in the Senſe of the Latin word *Oriens*, and imports the *Riſing of the Sun*, or *that Quarter of the Hemiſphere*, which from thence is called *the East*. Now *Philo* quoting the place in this Senſe, adds theſe remarkable words following. 'This were a new 'kind of Appellation (*viz.* Chriſt's being called the Eaſt 'or Riſing-Sun) if the words were to be underſtood of a 'Man, made up of Soul and Body. But if we underſtand 'it of that Incorporeal one, who bears the Divine Image, 'then we muſt acknowledge that the Title of Ἀνατολή the 'Riſing-Sun is moſt aptly given unto him. For the Father of all Beings order'd this his Eternal (or moſt ancient) Son to ariſe, whom otherwiſe he calls his Firſt-born: Who being born, did immediately imitate his Father's ways; for ſeeing his Arche-typal Exemplars, he did form Copies exactly like them. Which laſt words ſeem to bear a very near affinity to the words of our Saviour himſelf. (*a*) *The Son can do nothing but what he ſeeth the Father do: for what things ſoever he doth, theſe alſo doth the Son likewiſe.* (*b*) A third place I ſhall adduce is a very plain Teſtimony, in relation to the *Logos* of God. 'If, ſays he, none of us be worthy to aſſume the Title of Son of God, yet do thou thy endeavour to be adorned, as is the *Firſt born Logos* of God, *the moſt ancient Angel* (or *Meſſenger*) even the *Arch-Angel*, who hath many Names; viz. *the Beginning*, (or he that gave all things their Beginning) *the Name of God*, and *the Man according to his Image*, and *the ſeeing* Iſrael. Therefore I was induced before to commend thoſe who refer their Original to him, in ſaying; we are all *the Sons of this one Man*. For if we are not worthy to be eſteemed (in an immediate Senſe) the Children of God, yet we may lay claim to this, That we are the Children of the moſt holy *Logos*, who is his *Eternal Image*. For the moſt ancient word is the Image of God. Another remarkable paſſage there is of *Philo*, which does not only

(*a*) John 5. 19. (*b*) De Confuſ. Ling. p. 267. B. C.

repre-

represent Christ or the Eternal *Logos*, as the Son of God, but also as the Mediator between God and Man, and as Intercessor with his Father for Men. And therefore seeing I am now upon this Subject of the *Logos*, as the Governor as well as Creator of Men, I cannot forbear to mention it. (*a*) 'The Father of all things, says he, has 'bestowed this most admirable Gift upon this Prince of 'Angels, his most ancient *Logos*, that he should *stand* 'as a Mediator, (ἵνα μεσίτευῃ, that he should stand as a 'Midst-man, or in the Middle) to Judge between the 'Creature and the Creator. He therefore intercedes with 'him that is Immortal in behalf of Mortals. And (on 'the other hand) he acts the part of an Ambassador, being 'sent from the supreme King to his Subjects. And this 'Gift he doth so willingly accept that he glories in it, 'saying; And I have stood between God and You, (see 'Deut. 18. 15, 16, 17, 18, 19.) being one, who am neither Unbegotten as God (*viz.* the Father) nor Begotten 'as Mortals; but being something Middle between these, 'acting the part of an Hostage with both: With the 'Creator, as a Pledge, in Faith of this, that he may not 'ever be provok'd to destroy or desert the World, so as 'to suffer it to run from Order into Confusion. And 'with Creatures, to give them this certain Hope, That God 'being reconciled, will never cease to take care of his 'own Workmanship: For I proclaim Peace to the Creature from that God who removes War, and introduceth 'and preserveth Peace for ever. Now how agreeable this Account is to that of the New Testament, in *Heb.* 8. 6. and many other places, I think is so plain as to need no pains to discover in what respects it is so. (*b*) And no less conformable to the Apostolical Doctrine is another Passage of the same Author; where speaking of the Garments of the High-Priest, he explains them as Emblems and Figures of spiritual Things. And when he comes to speak of the Breast-plate, he discourseth thus

(*a*) Lib. quis rerum Divin. Hæres sit. p. 397. G. & 398. A.
(*b*) Lib. 3. de Vita Mosis, p. 521. A. B.

'The

The four Rows, each of which comprehends three pre-
cious Stones, represent the Νόμοι the Oracle (or the har-
moniousness of the Divine Responses) of the *Logos*. For
it was necessary that the Priest, in his Supplications to
the Almighty Father of the World, should therein make
use of his infinitely perfect Son as *Paraclet* (*i.e.* Advo-
cate or Intercessor) in order thus to obtain an Amnesty
of Sins, and a supply of desirable good things. Which
account does also exactly correspond with what the New
Testament holds forth as certain on this Head, almost in
the same strain; as we may see *Heb.* 9. 24. 1 *John* 2.
1, 2. and in many other places. I shall only add one
Passage more, which *Eusebius* (*a*) hath preserved to us,
out of *Philo*'s first Book of Questions and Solutions,
which is now lost. His words are to this purpose.
'Why does God say, In the Image of God I made Man,
'and not in his own Image? For good and wise Reasons
'this way of speaking is used. For nothing Mortal can
'possibly be formed (*i.e.* immediately) after the Image
'of the supream God and Father of all Things, but only
'after the Image of the Second God (*i.e.* Second Person
'of the Godhead) who is the *Logos* of God (and so the
'Express Image of the Father.) For the Rational part
'of the Soul of Man is the expressed Image (or Stamp)
'of the *Logos* of God, (*i.e.* of him who is called the
'Wisdom or Reason of God:) seeing God (*viz.* the Fa-
'ther) who is superior to (or in order before) his *Logos*,
'is vastly above the Nature of all Rational Beings. And
'consequently it was not possible that any created Being
'should be made after his immediate Likeness, whose
'Nature doth subsist in the most exalted Degree of Per-
'fection.

And now having seen what Notions the ancient *Jews*
had of the Nature of the *Logos*, and of his Creating and
Governing all Things; and having thus occasionally
quoted *Eusebius*, I shall proceed to that Account he gives
us of this Matter. And I shall confine my self to him,

(*a*) Euseb. Prep. Evang. Lib. 7. Cap. 13. p. 322.

because

because I must run through vast Volumes endlesly, should I consult the rest of the Fathers, and write out what they say on these Heads. And I do the rather confine my self to him, not only because he proves, that all the Christian Writers, both before him and in his own Time, did explain the Scripture as I have done in the illustration of this great Point; but also because many have accused him of *Arianism*, and consequently of having meaner Thoughts of Christ than he ought to have had: so that he cannot be suspected of stretching the Excellencies and Prerogatives of our Saviour higher than other Christians had constantly done. I chose therefore to make use of him here, rather than *Athanasius*, every Page of whose Works pleads the Cause of Christ, as the supreme God equal with his Father, as well as that of his being the Creator of the World and Governor of the same; which last Truths even *Arius* did readily own and confess. For since I have proved the Deity of Christ in the former Proposition, I shall confine my self here to the Authorities that tend most immediately to confirm and illustrate what I have; I hope proved from Scripture already. And indeed should I only copy out what *Eusebius* alone says on this Head, I should enlarge this part of my Discourse to a Bulk above the due proportion it ought to bear to the other parts of it; and therefore I shall not mention all the Passages that have occurred to me in this Author, but the principal ones only. Yet since I foresee that even these will swell too big on my Hands, I must advertise the Reader, that I have just Reason to insist longer on this Point, and the following, than on any other: for upon these most immediately depends all that which I design to speak unto, relating to *Logocraty* and *Christocraty*, or Christ's Government over Men, as *Logos* and as *Loganthropos*. That therefore I may not have these to prove when I come to explain them, I am willing to lay the Foundation as large and strong here, as the Nature of this Treatise will allow me.

To come therefore, without more ado, to our Author, we shall find him spending several Chapters even of his History, in asserting and proving the Divinity, Eternity, Power,

Power and Wisdom of Christ, and representing him as the Creator and Ruler of all things. I shall therefore translate a few of many of his Expressions, remitting those that are Learned to hear himself express his Sense in his own Language. (*a*) 'No words, says he, can ever suffice to explain the Generation, the Dignity, or Nature of Christ. Whence the Holy Spirit says in the ancient Prophecy, (*b*) *Who can declare his Generation?* For as none knows the Father but the Son, so none perfectly knows the Son but the Father. For who, besides the Father, can fully and exactly understand this Ante-Mundan Light, this Eternal, Intellectual and Essential Wisdom, this living *Logos* of God, which was in the Beginning with the Father; who is the First-begotten, and only Begotten of all the Creatures of God, the Captain-General of all the Spiritual and Immortal Militia of Heaven, the Angel and President of the Grand-Council, the Dispenser and Minister of his Father's secret Will: And who is, together with his Father, the Creator of all Things, and the next (or Second) Cause of every thing; the true and only Son of God; and the Lord, God, and King of the whole Creation, having received from his Father, together with the Divine Nature, all Authority and Government, and all Power and Honour. And all this *Eusebius* proves from what *John* says of the *Logos*; from the Expression, *Let us make Man after our own Image*; from several Expressions of the *Logos* in the (*c*) Psalms, by which God is said *to make all things*; and from several other Passages in Scripture; particularly the appearing of Christ to the Patriarchs, *&c.* Therefore he says, (*d*) 'That those, who in ancient Times, even from the Origin of the World, were renowned as Men of Justice and Piety, such as *Moses*, *Abraham*, and others, did all of them, more or less, distinctly contemplate and apprehend Christ the *Logos*, and pay due Worship to him as the Son of God;

(*a*) Euseb. Hist. Eccles. Cap. 2. pag. 2, 3. (*b*) Isa. 53. 8. (*c*) Ps. 33. 6, 9. & 107. 20. (*d*) Ibid. p. 3.

'and

'and that for this end he did variously, in a ready com
'pliance with his Father's Will, discover the Knowledg
'of God, and prescribe that Worship that he expecte
'acting thus as the Master and Ruler of all. And afte
all this, and a great deal more to this purpose, our A
thor proceeds to shew, (a) 'That *Aaron* being called th
'*Messiah*, or *Anointed of the Lord*, (as the other Prie
'and many Prophets and Kings were afterwards) was
'this a Type of Christ, even in his *Name*, as *Joshua*
'*Jesus* was as to his other Name; which denotes a *S*
'*viour* and *Conqueror*. And then he proves, (b) that th
the Christian Religion be new as to this Designation
it, yet it is as ancient as the World, being the same i
Substance that was before, as well as after the Flood
and that the ancient good Men that liv'd then did Worshi
and Serve the same Christ we do, and were governed a
saved by him.

After the same manner doth *Eusebius* discourse, b
much more largely in his other Works. (c) 'The anc
'ent Hebrews, says he, did believe, that besides Go
'(*viz.* the Father) there was a Second Cause (or Autho
'which was glorious above all Thought, and subsiste
'before all Things; yea, produced and made them: An
'this they called the *Logos* and the Wisdom and th
'Power of God. Of this *Job* speaks, (d) when he say
'*But whence cometh Wisdom? and where is the Place*
'*Understanding? Seeing it is hid from the Eyes of all Livin*
'*—God only understandeth the way thereof, and he know*
'*eth the place thereof.* And of this *David* speaks, whe
'he says, (e) *By the* Logos *of God were the Heaven*
'*made.* And his Son *Solomon* introduceth this *Log*
'speaking thus. (f) 'I *Wisdom dwell with Prudenc*
'*—by me Kings Reign, and Princes decree Justice.* An
'again, *The Lord possessed me in the beginning of his wa*
'*before his Works of old. I was set up from Everlastin*

(a) Ibid. Cap. 3. p. 7. (b) Cap. 4. p. 10. (c) Præparatio Evan
Lib. 7. Cap. 12. p. 320. (d) Job 28. 20, 21, 23. (e) Psal. 33.
(f) Prov. 8. 12, &c.

'&

'&c. *When he prepared the Heavens I was there*, &c. *Then I was by him, as one brought up with him, and I was daily his Delight, rejoycing always before him; rejoycing in the habitable Parts of the Earth, and my Delights were with the Sons of Men.* And thus he goes on in what follows, which I ſhall forbear to copy out, leſt I prove too tedious, contenting my ſelf with ſome words with which he concludes this Diſquiſition in this place. (*a*) Therefore, ſays he, 'The Hebrews did acknowledge 'this Second Cauſe of all Things, whom they believed 'to be the Firſt-born Son of God, his joint Counſellor, 'and the expreſs Image of his Perſon. Upon which ac-'count they did own him to be inconceivably more glori-'ous than all Creatures, and did therefore call him 'ſometimes by the Name of God's Image, ſometimes by 'that of his Power, ſometimes by that of his Wiſdom, 'and ſometimes by that of his *Logos* or Word; as alſo 'by the Deſignation of the ſupreme General of God's 'Armies, (or Lord of his Hoſts) and of that of the Angel 'of his Great Council, *&c.*

And to the ſame purpoſe doth this Author ſpeak elſe-where. (*b*) 'The reaſon of all Men, ſays he, doth con-'vince them of the Exiſtence of God, as the Eternal, In-'created and Unborn, and ſupreme Being, who is the Au-'thor of the Univerſe, and the Governor and Ruler of the 'ſame. But it is the peculiar Priviledge of the Hebrews 'and Chriſtians to have any ſuitable apprehenſions of 'Chriſt. And though the *Jews* do now deny this Chriſt, 'whom we own; yet ſince they own the Divinity of 'their own Writings, which ſpeak of him, they do im-'plicity and upon the Matter acknowledge the ſame 'thing that we do. For they differ from us only in this, 'that they will not allow Him to be yet come: Whereas 'we aſſert, that he has come already, though we expect 'Him alſo to come again in a more glorious manner after-'wards: Both which comings we prove from their own

(*a*) Lib. 7. Cap. 15. p. 324. (*b*) Demonſt. Evang. Lib. 4. Cap. 1. p. 144, 145.

'Writings.

'Writings. But there is a twofold Conſideration of
'Chriſt; one later, Which concerns his appearing among
'Men; which was not long ago: And another, which
'has been from the Beginning; yea, from Eternity. And
'in this Senſe we believe that God did, by Chriſt, pro-
'duce the Reaſonable Creatures, Angels and Arch-Angels,
'and the Souls of Men, and all other Things beſides.
'——For ſince a great Body cannot be governed without
'an Head, he found it neceſſary to conſtitute Chriſt to be
'the General and King of this Univerſe. And this we
'learn even from the ancient Prophets and Divines of
'the Jewiſh Nation, who own him to be the Beginning
'of all Things, though he himſelf be without all Begin-
'ning, in ſuch a manner as is above all Thought and Ex-
'preſſion. For he is the chief Good and the Cauſe of all
'Things; having in himſelf the Power of Making, Help-
'ing, Providing and Saving. *(a)* '——Therefore of all
'Things God doth firſt introduce this his own Production,
'even his Firſt-born (or Firſt-producing) Wiſdom: Who
'is the moſt Intelligent, Rational, and Wiſe Being; or
'rather God's own Intelligence, Reaſon, and Wiſdom.
'For if there be any thing beautiful or Good among
'Creatures, the Foundation of it is laid in himſelf this
'way: Chriſt being the moſt perfect Production of him
'who is moſt Perfect, the moſt wiſe Fruit of him who
'is moſt Wiſe, and the moſt excellent Son of the moſt
'excellent Father. For him were the Creatures after-
'wards to receive, as their Rector, Guardian, Saviour,
'Phyſician, and Governor. ——Wherefore we own him
'to be made uſe of by his Father, as the great Miniſter,
'by whom, as the infinitely wiſe and living Inſtrument,
'including in himſelf the perfect Rule of Order and
'Knowledge, he doth rule all things, whether Corporeal
'or Incorporeal, Animate or Inanimate, Mortal or Im-
'mortal, *&c.* *(b)* ——There is therefore, as one Fa-
'ther only, ſo but one Son; who is Perfect and born
'God of God; nor are there more. So that the only

(a) Ibid. Cap. 2. p. 146. (b) Ibid. Cap. 3. p. 147.

'true

'true God is the Father of one only Son, who is one with 'him: And is not the Father of many Gods and Sons. 'For as there is but one Essence of Light, which is not 'multiplied by generating more Light, the Ray being 'the same with that of which it is, the Ray or Beam: So 'the Son being the Light which proceeds from the Fa-'ther's Essence, though in an incomprehensible way, (so 'as even this Similitude cannot fully illustrate the thing) 'is one and the same with his Father: For he is the 'Splendor of his Father's Light, the immaculate Mirror 'of his Divine Energy, and the Image of his Goodness. 'Whence he is said to be (a) the Brightness of his Glory 'and the express Character (or Impression) of his Person. '(b) ——I have already said that Christ was begotten 'by the Father, before all things, and was constituted 'by him to be that peculiar Instrument of all Essence and 'Nature; that Spiritual and Living, or rather Divine 'Instrument and Organ, which is the Life-Giver, and 'Wisdom-Dispenser. For by this Instrument all things 'were made, Light produced, the Heavens framed, the 'World fixed, and Angels created. And this is the In-'strument which saves Souls, increaseth Bodies, and pro-'videth, ruleth, and careth for all things, having all Re-'gal and Judicial Authority, and the Evangelical Com-'mission of teaching us the true Worship and Honour 'due to the Father. (c) —These things we ought not 'to be ignorant of, but to consider aright, that we may 'worship and honour Christ according to his Excellency: 'Seeing not only all things did receive their Being from 'him, but do subsist by him still, and ever will do; with-'out whom nothing is or can be. For if we consider 'Life all this was in him; and from him it is, that Things 'receive Life and Spirit, and whatever they enjoy. Or 'if we consider Number, Beauty, Proportion, Order, 'Temperature, Essence, Quality, or Extent, all these 'Things are disposed of by this divine *Logos*, which is

(a) Heb. 1. 3. (b) Ibid. C. 4. p. 149, 150. (c) Ibid. C. 5. p. 150.

'the creating and governing Power, by which God manages the World. (*a*) ——After this manner therefore, 'as in Things visible, there is one Sun which illustrates 'and cherisheth the sensible World; so also in the intellectual World we must conceive, that Beings endued 'with Understanding, whether they be Immortal and Incorporeal Spirits, or Intelligent and Rational Creatures 'here below, are all of them endued with Light by this 'one perfect *Logos*, even as the Planets are by the Sun. (*b*) ——And a little after *Eusebius* cites the words of *Moses*, according to the Septuagint Version, where he says, (*c*) *Remember the Days of Old, consider the Years of many Generations: Ask thy Father and he will shew thee thy Elders, and they will teach thee. When the most High divided to the Nations their Inheritance, when he separated the Sons of* Adam, *he set the Bounds of the People, according to the number of the Angels of God, for the Lord's Portion is his People,* Jacob *is the Lot of his Inheritance.* All Versions, besides this of the Seventy, follow the Hebrew in the last Clause of the eighth Verse; *According to the number of the Sons of* Israel: Which the Septuagint, I know not why, nor how, have deserted, and render it according to the number of the Angels of God. With whom only the *Targum* of *Jonathan B. Uzziel* doth agree. I am not now to enlarge upon this place, but desire the Reader may consider what Comment *Eusebius* gives upon these words, according to this reading. 'Moses, says he, the first of all Divines, does 'insinuate here this greatest Mystery concerning Christ. 'For by the Most High he denotes the supreme God, '(even the Father) who appointed and disposed of all 'Nations and their Habitations. And by the Lord, whose 'special Portion *Israel* is, he plainly means the *Logos* of 'God. Whereas therefore Angels were appointed in a 'secret way, to preside over other Nations, he did commit *Israel* to the immediate Government of his own

(*a*) Ibid. C. 6. p. 143, 144. (*b*) Ibid. L. 4. C. 7. p. 156, 157.
(*c*) Deut. 32. 7, 8, 9.

'Son,

'Son, who is the ſupreme Preſident and King of the Uni-
'verſe, &c. (a) ——And in another place this Author having cited the words of *John*, *In the beginning was the Word*, &c. he immediately adds what follows. 'To the ſame purpoſe ſpeaks the Prophet, when he was 'about to diſcourſe of God born of a Virgin, (b) *I ſaw 'the Lord ſitting upon a Throne, high and exalted, and 'his Train filled the Temple. Above it ſtood the Sera-'phims*, &c. *And one cried unto another, Holy, Holy, 'Holy is the Lord of Hoſts, the whole Earth is full of his 'Glory.* ——*And I heard the Voice of the Lord, ſaying, 'whom ſhall I ſend, and who will go for us?* &c. Now 'what Lord was this that the Prophet ſaw? No other 'ſurely but he that was ſeen by *Abraham* and the old 'Patriarchs, and with whom they did ſpeak and con-'verſe; even he who is at once God and Lord, and An-'gel, and ſupreme General of God's Armies. He being 'about to give the Prophet an account of his (c) appear-'ing among Men, thought fit to repreſent unto him firſt 'the Glory of his Kingdom, and therefore diſcovers him-'ſelf as ſitting in State and Majeſty upon a moſt glorious 'Throne: Which Throne is the ſame that the Pſalmiſt 'ſpeaks of, when he ſays; (d) *Thy Throne, O God, is 'for ever and ever; the Scepter of thy Kingdom is a right 'Scepter. Thou loveſt Righteouſneſs and hateſt Iniquity, 'therefore God, even thy God hath anointed thee (or made 'thee* Meſſiah) *with the Oil of Gladneſs above thy Fellows.* 'Where it is plain, that God ſpeaks to Chriſt, his Son, 'concerning his Kingdom. And of this the Pſalmiſt 'ſpeaks again, (e) when he ſays; *The Lord ſaid unto 'my Lord, ſit thou at my Right-Hand, until I make thine 'Enemies thy Footſtool*, &c.

The ſame Author, in another Work, (f) ſpeaks largely and excellently of Chriſt as the *Logos*, of which I cannot

(a) Ibid. L. 7. c. 1. p. 309, &c. (b) Iſa. 6. 1, &c. (c) See Iſa. 9. 6, 7, 8. (d) Pſal. 45. 6, 7. *compar'd with* Heb. 1. 8, 9. (e) Pſal. 40. 1, 2. *compar'd with* Mat. 22. 42. (f) Euſeb. contra Marcellum, de Eccleſ. Theologia. Lib. 1. cap. 2. p. 66, 67, 68.

forbear to name two Paſſages here out of many. 'They 'deſerve juſtly, ſays he, to be reprehended, who dare to 'call the Son of God a Creature, or ſay, that he was 'produced or begotten out of nothing, as other intelli-'gent Beings were: For if ſo, how can he be the Son of 'God? How could he be his only begotten Son? Sup-'poſing him to be produced the ſame way, and to have 'the ſame Nature with them. For if this were ſo he 'ſhould be only their Brother, and not the Son of God, 'as being one of themſelves and of their Community. 'But it is plain, that the ſacred Oracles ſpeak far other-'wiſe of him, when they make him the Creator of all 'things: For they aſſure us, that all things were made 'by him and for him, and that he was before all things, 'and that by him all things conſiſt. And when they 'ſpeak of his Divinity they diſtinguiſh between him and 'all created Beings, calling him *Jehova* and Lord, Crea-'tor and God, the Saviour and the only Son of his Fa-'ther: And therefore they repreſent him as the Wiſdom, 'the *Logos*, the Life and the Light, and call him the 'Image of the Inviſible God, and the Refulgency of the 'Father's eternal Light; with many other glorious Epi-'thets. Did not God the Father himſelf own him to be 'his only begotten Son, whom he delighted in? And 'did not Chriſt himſelf alſo, and the Apoſtles ſpeak of 'him under this Deſignation? He then that ſays Chriſt 'was made or produced out of nothing, may call him 'the Son of God: But though he give him this Name, 'he denies the thing that is denoted by it, in a proper 'Senſe. For he that is produced out of nothing, cannot, 'in any proper Senſe, be the Son of God; ſeeing every 'other intelligent Creature may be ſo called alſo. '(*a*) ——That he who ſpake to *Abraham* and *Moſes* was 'the Son of God, is plain from his own words to *Moſes*, 'when he ſaid; I am the Lord that was ſeen by *Abra-'ham*, *Iſaac*, and *Jacob*: So that he poſitively aſſures us

(*a*) Ibid. L. 2. C. 21. p. 137, &c.

'that

'that he was ſeen by the Patriarchs. And indeed this is 'ſufficiently told us in the ancient Hiſtory: As when he 'is ſaid to have appeared to *Abraham* in *Mambre*, as he 'ſat at the Door of his Tent. In what Shape is alſo 'told us; That he appeared as a Man. Now that this 'was no other than the Son of God, our Lord himſelf 'aſſures us, when he ſays; *Abraham* ſaw my Day, and 'he rejoyced to ſee it; adding to their further Aſtoniſh-'ment, *For before* Abraham *was, I am.* Where it is 'plain, he fully aſſerts his Pre-exiſtence. And this he in-'ſinuates to *Moſes*, when he calls himſelf, *I am that I 'am*: And therefore the Apoſtle *Paul* doth juſtly own 'him to be the Mediator between God and the *Iſraelities*; 'when he ſays: *(a)* The Law was given by Angels, in 'the Hand of a Mediator. So that this was the Media-'tor that ſpake to *Moſes*, even before he became Man. 'Even as the ſame Apoſtle tells us, when he ſays: There 'is but One God and One Mediator between God and 'Man, the Lord Jeſus Chriſt.

But beſides theſe and many more ſuch Expreſſions in the Books I have taken them from, there is another part of his Works, where he ſeems to exceed even himſelf in the Loftineſs of both Thought and Expreſſion, with reſpect to this auguſt Subject; and therefore I cannot forbear to give the Reader ſome further taſte of our Author's Mind and Spirit on this Head from thence. *(b)* 'There 'is One God and King, ſays he, and there is one *Logos* 'and Regal Law, (*i. e.* Lawgiver) which cannot be ex-'preſſed by Words and Syllables, and which is not written 'in Paper or upon Tables, ſo as to be obnoxious to Corrup-'tion by length of time; For this is a living and ſelf-ſubſiſt-'ing divine *Logos*, who diſpoſeth and ordereth his Father's 'Kingdom for the good of thoſe that are under him and 'with him. The heavenly Armies environ and ſurround 'him, and infinite Millions of Angels ſerve God under 'his Command; even all the innumerable Troops of the

(a) Gal. 3. 19. (b) Euſeb. Oratio de Laud. Imp. Conſtantini Cap. 3. p. 503. Cap. 4. p. 504.

Celestial Militia, those invisible Spirits, who have their Residence in Heaven, and are made use of for the Order and Government of the World: Of all which this Regal *Logos* of God is General and Prince, as Commander under the supreme Emperor. Him the Writings and Prophecies of divinely Inspired Persons speak of, as the Lord of Hosts, the great and High Priest, and Prophet of the Father; the Messenger of the great Council, the Splendor of his Father's Glory, and his only-begotten Son. Whom, when the Father had constituted, as his living Word, Law and Sapience and the summary of all Good, he was pleased to bestow him by way of Gift, as the supreme Good to all under his Empire. And accordingly he penetrating all Things and going every-where, and extending his Father's Benefits copiously to all, and bestowing them upon all; was pleased to erect the similitude of his Heavenly and Kingly Dominion even here on Earth, among reasonable Creatures, adorning, for this end the Souls of Men, who are formed after his own Image with divine Faculties: So that such Souls partake of various Virtues, by a kind of Divine Communication. For he himself, who alone is God, is, in a true and proper Sense Wise, Good, Strong and Powerful, the Author of Equity, the Father of Reason and Wisdom, the Fountain of Light and Life, the Dispenser of Truth and Grace, and lastly, The Author of Dominion, Principality and Power. But how came Men to know this? Who proclaim'd this Discovery to mortal Ears? Whence has it proceeded that our Tongues are taught to utter things so remote from all corporeal Ideas? Who hath been admitted into the Presence of this invisible King, so as to see these Virtues and Perfections in him? Things Elementary and Earthly may indeed strike and affect our Senses; But none can glory that he has seen this spiritual Kingdom with bodily Eyes. Nor can human Nature reach to the perfect understanding of the Glories of this infinite Wisdom of God. Who can see the Face of Justice it self? When did Men arrive at the true Notion of this Legal Empire and Kingly Authority?

'rity? How came Men compoſed of Fleſh and Blood, 'to apprehend this ſupreme Government? Who was he 'who revealed to Mortals this inviſible and unexpreſſible 'Form, this incorporeal and ineffigiable Subſtance? The 'divine *Logos* himſelf, which permits all things, was the 'alone Diſcloſer and Interpreter of all theſe. He is the 'Father and Framer of the rational and intellectual Sub-'ſtance, which we do experience in our ſelves. He it 'is, who being intimately united to his Father's God-'head, doth water and irriguate his Children with his 'Father's influences. Hence it is that all Men, both 'Greeks and Barbarians, are endued with natural Ratio-'cination, without any other teaching. From hence are 'the Notions of Reaſon and Wiſdom; from hence the 'Seeds of Prudence and Juſtice; from hence the Diſco-'very and Comprehenſion of Arts; from hence the 'knowledge of Virtue and Philoſophy, and the vehement 'Love of Learning. It is from hence we know what is 'Good and Honeſt; what the Image of God is which is 'ſtampt upon the Mind; and what way we ought to 'live and worſhip God in a conformity to his Will. 'And it is from hence that Man has his ſtable Empire 'over inferior Creatures, and that Order is kept up among 'Men. For the carrying on of all which noble Ends he 'was pleaſed himſelf at length to make a Progreſs down 'into this World of ours, and aſſuming our Nature to 'ſpeak familiarly with us, giving us a full Account of 'all things that were proper for us, in order to cultivate 'our Minds and regulate our Lives, that we might be 'ripened and fitted for the ſtate of Perfection in Heaven. '(*a*)——We are to Reverence and Worſhip, with all our 'Soul and Might, this *Logos* of God, who is the Emperor 'of the Univerſe; whom though we ſee not with bodily 'Eyes, we may perceive by a pure and refined Mind. 'For none ever was ſo fooliſh as to call a wiſe Man's 'Head, or Eyes, or Hands, or Feet, his Wiſdom; far 'leſs his Cloak or Garments; ſeeing we all acknowledge

(*a*) Ibid. c. 11. p. 524, 525, 526.

'that a Man's Wisdom and Excellency lies within in his 'Mind and Intellect, which is not seen by bodily Eyes. 'So also while we view all the Works of the visible 'World, we must raise our Thoughts to this Contempla-'tion of this invisible *Logos*, who formed and beautified 'this Universe: Who being the only begotten Son of 'God, is appointed by him to be the Prince and Rector 'of the World. For it was not possible that either bo-'dily Substance, which is in constant Change, or the 'spiritual Nature of reasonable Beings so lately form-'ed, should immediately approach the chief Gover-'nour of all Things, seeing the distance between Him 'and Them is Infinite: For he is unborn and un-'produc'd, plac'd above and beyond all Things, un-'searchable, inaccessible, whom no Man can approach 'unto; and invisible, whom no Man hath seen or can 'see; being indeed in all respects infinitely separated 'from, and raised above all Things that are made out 'of nothing, or that are born or produced. So that the 'most good and most great God, with great Reason, hath 'placed the divine Virtue and Power of his only begotten 'Son, as something middle between Himself and Us. 'For this glorious one converses and speaks with the Fa-'ther in a perfect and intimate way: For being within 'him he partakes of his Secrets. Nevertheless he con-'descends to come down to us, and doth, as it were, 'compound things for us and adapt them to us, who are 'at such a distance from the supreme Majesty; for other-'wise it had been wholly impossible to unite the great 'Being with such minute and corruptible ones as we are. 'Therefore the divine *Logos* did join himself unto this 'World, as one of us; and so taking into his Hands the 'Reins of it, doth govern it by a spiritual and divine 'Energy, moderating and managing it as a skilful Cha-'rioteer. And all this we may even demonstrate by Rea-'son. For is it possible to suppose, that the Elements and 'Parts of the World subsist without Government. Whence 'I pray do corporeal things, that cannot act of them-'selves, retain and keep their Order and Ornament? 'Whence

'Whence is the diſtinction of Elements, and the harmonious agreement of different and contrary Natures? Who ſeparated the Earth and Waters, and maintains their Limits? Who pullies into the Air and wraps up in Clouds ſo much of the heavy Water, which naturally deſcends, *&c?* All theſe things are performed and can be performed by no other but this admirable divine *Logos*. For he is omnipotent and omnipreſent, diffuſing himſelf through all things, ſoaring aloft above all things, and deſcending alſo beneath all things after a moſt wonderful and incorporeal manner; graſping thus, as it were, in his Hands, this whole World, as to both its Longitude and Latitude, ſupporting thus and ordering all things. Therefore having formed this World as an Inſtrument of his own Operations, he doth accordingly make uſe of it as an harmonious muſical Organ, which he ſtrikes, and upon which he plays variouſly as he ſees good. Thus he directs the Courſes and influences of Sun, Moon, and the other Luminaries, for the good of the Univerſe. Thus he exerts his continued Power and Skill, in going through the Earth and Waters and forming their various Inhabitants: He forms the Seed in the Womb, and in this hidden Shop of Nature gives the Embrio's their Proportion, and then informs and animates them. He exhales the ſaline Particles from the Sea, refines and dulcifies them in the Air, and then diſtils them gently, as through a Sieve, for the Refreſhment of the Earth and its Productions. And as a skilful Husbandman and Gardner, he diſtributes the Waters into their ſeveral Channels, rendring the Earth irriguous and fruitful, by the windings and meanders of theſe Rills and Rivulets, and the greater Channels of Rivers; and then he paints and embroiders the Earth with moſt curious variegated Flower-work, renders it charmingly pleaſant by the various Forms of curious Proſpects, and makes it grateful to our Smell by reaſon of various odoriferous Scents, and to our Taſte by the delicate different Flavours of refreſhing Fruits. But what do I preſume to explain the Power of this divine

'*Logos*;

Logos, which is impossible to be performed, seeing all human Thought is swallowed up in the Contemplation of him and his performances. Hence it is that there have been such different Sentiments concerning him, while some call him the Nature of the Universe, some the Soul of the World, some Fate or Providence, some the supreme God himself, —and some the Son of God or next to him, *&c.*

And now, after all the Pains I have taken to shew the Sentiment of the Jewish and Christian Church, as to what we have advanced in the preceding Proposition, I must beg the Reader's patience in going one Stage further with me; *viz.* In considering what Vestiges of the ancient Jewish Notion of the *Logos* are to be traced in the famous Books that are called the *Apocrypha*. For, after the Pains I have taken in perusing the *Sohar*, the Writings of *Philo*, and those of *Eusebius*, it is but reasonable that we should look into those more Ancient Ones, that are usually called *Apocryphal*; especially considering the Esteem that the *Jews* have for them and many Christians and in what Reputation they were with the Primitive Church. And though the Protestants have rejected them so as not to allow them to belong to the Canon of Scripture, yet all must own them to be valuable for Antiquity, yea, some of them to be so excellent, especially the Books of *Wisdom* and that of *Ecclesiasticus*, that we may justly prefer them next to the genuin Scriptures, above all human Writings whatsoever: And therefore, if I should totally omit these I might be justly condemned as guilty of a great Neglect. However, that I may not be tedious, I shall only mention some of the most material Passages that have occurr'd to me when I did peruse those ancient and valuable Writings, with some Pains and Care, as they are to be found in that excellent Edition of them in the *English Polygotte Bible*. In the *first* place therefore I could not but think, that the excellent Jewish Youth had Christ, as the *Logos*, in his Eye, in his Speech to the Praise of Truth, in opposition to what his two Rivals had been declaiming upon, as *the strongest of all things*

(a) E

things. For when the one had ſophiſtically, according to the Humour of thoſe Days, attempted to prove, that *Wine* was the *Conqueror* of all things; and the other, that *Women* were the things that ſubdued all others; as we find their Diſcourſes in the Book of *Eſdras* or *Ezra*, called the *firſt* by the Septuagint, and the *third* by the vulgar Latin: This *Jew* gives the Laurel juſtly to *Truth*, Of which he ſpeak ſo, that I think it is plain he muſt have meant it in a *perſonal Senſe*, for the *Logos* or *Shechinah*. For thus he begins his Diſcourſe. *(a) Great is the Earth, high are the Heavens, and ſwift is the Sun in his Courſe. —But much more great is he who made all theſe. Greater therefore is the Truth and ſtronger than all things. All the World worſhippeth τὴν Ἀλήθειαν the Truth,* (i. e. The *Logos* or *Shechinah*; for we know that theſe are all the ſame, and are Names of Chriſt, who is the *Wiſdom*, the *Word*, the *Truth*, the *Life*, &c.) *Nay, the Heavens themſelves* (i. e. The Inhabitants of Heaven) *praiſe it. All things that are made bow and tremble before it. For there is no unrighteous thing to be found in it.* ——In compariſon of this, *all other things are unrighteous and wicked. But as for the Truth, it endureth and is always ſtrong, it liveth and conquereth for evermore*, &c. When therefore the Hearers huzza'd him, as having ſpoken the beſt, with this *Canonical* expreſſion, though in an *Apocryphal* Book: Μεγάλη ἡ ἀλήθεια καὶ ὑπερίσχυει, *Magna eſt veritas, & prævalet*: i. e. *Great is the Truth, and the Conqueror of all things.* I cannot but take this as a ſhort Hymn in praiſe of him, who is now known to us under the Name of the Truth, though their Notions of him then muſt have been very indiſtinct; and probably they underſtood this of the ſupreme God in a general way of ſpeaking only. *Again*, in the *ſecond Book* of *Eſdras*, which others call the *fourth*, there is ſo plain an Account of Chriſt, both as *Logos* and as Man, that it is no wonder if ſome have thought that this was not the Work of a Jew, but of ſome Chriſtian; for indeed the latter part of the

(a) Eſdras 4. 34, 35, &c.

Book

Book from the 10th Chapter to the close, looks to be the work of such a visionary Person as *Hermas* was. But then if some Christians run out in such a Strain, we know that the Jews have often indulged their Fancy much more this way. However, let who will be the Author of this Book, yet still it is very Ancient, and may serve to shew us the Notions that obtained of Old; and therefore I may be allowed to take notice of what occurs to me upon this Head; of which I shall only say, as is common in such cases, *Valeant talia dicta quantum valere possunt*; Let them go as far as they can, or as far as they deserve, and no further. In the second Chapter of this Book the *Logos* is brought in praying to his *Father*. In the *first* Verse he is called *the Lord*, and in the 9th Verse the *Almighty Lord*; and yet in the 5th Verse he is brought in praying thus. *As for me, O Father, I call upon thee, as a Witness against the Mother of these Children,* (*i.e.* The government or governing part of the Jewish Nation, who had misled the People) *which would not keep my Covenant; that thou bring them to Confusion and their Mother to a Spoil, that their Posterity may be cut off: Let them be scattered abroad among the Heathen,* &c. And then afterwards *Esdras* is brought in speaking in the Name of the Lord to this purpose. (a) *O ye Heathen, that hear and understand, look for your Shepherd, he shall give you everlasting Life; for he is nigh at hand that shall come in the end of the World. Be ready to receive the Rewards of his Kingdom; for the everlasting Light shall shine upon you for evermore.—I testifie of my Saviour openly. O receive the Gift that is given unto you, and be glad, giving thanks unto him that hath called you to the heavenly Kingdom,* &c.

But let us come to a Book much more valuable than this; *viz.* To the Book which is called *the Wisdom of Solomon*, because much of it is supposed to have been spoken by *Solomon*. For it is certain, that there was of Old a large Book, or several Books, of *Solomon*'s Say-

(a) 2 Esdras 2. 34, 35, &c.

ings;

ings; seeing out of that the Men of *Hezekiah* are said to have collected what makes up the last part of the Book of Proverbs: For the whole Book of the Proverbs of *Solomon*, extant in the Canon of the Old Testament, seems to consist of four Parts. The *first Part* is, as it were, an Introduction to all the rest, containing the Praise of Wisdom in general, and an Exhortation to the Study thereof. And this makes up the *nine* first Chapters. Then doth the *second Part* follow, with this Inscription? *The Proverbs of Solomon.* And indeed these that follow that Title seem to be most properly his Proverbs; which I do therefore suppose were committed to writing by himself; and that therefore this part, together with the former, were brought into the Canon of Scripture in his own time: And this part begins with the *tenth* Chapter and ends with the *twenty fourth.* The *third Part*, and in a proper Sense, the last, is nothing else but a Collection of other Proverbs or Sayings of *Solomon*, which the Jewish Church brought into the Canon of Scripture afterwards in the Days of *Hezekiah*; and therefore they bear this Title in the beginning of the 25th Chapter. *These are also Proverbs of* Solomon, *which the Men of* Hezekiah, *King of* Judah, *copied out.* No doubt therefore but that there were Volumes of *Solomon*'s Writings then extant, out of which these were Copied by them. For we read (*a*) of no less *than* 3000 *Proverbs which he spake*; which no doubt were written in one or more Volumes. Besides, (*b*) *he composed* 1005 *Songs.* And his Discourses of Natural Philosophy seem to have been very large; for we read, that he had made Observations and Experiments (*c*) *of all manner of Vegetables, Beasts, Birds, Insects, and Fishes.* And therefore I know not but some other of *Solomon*'s Proverbs, though perhaps with Interpolations and Alterations, may have been preserved in this Apocryphal Book that goes under his Name. Now as for the *fourth Part* of the Book of Proverbs, which composeth the two last Chapters, it is none of *Solomons*;

(*a*) 1 Kings 4. 32. (*b*) Ibid. (*c*) Ver. 33.

for

for the 30th Chapter is *Agur's*, and the 31st *Solomon's Mother's* Lesson or Advice to him, when he was young. And therefore these two Chapters are rather a Postscript or Appendix to the Book of *Solomon's* Proverbs, than any part of it. But to return from this digression. I could not but think that *Solomon* is brought in speaking concerning Wisdom in a Personal Sense; when he tells us (a) how he came to be possessed of so much Wisdom. For he does not only call the Effect wrought in him, but the Efficient that wrought this, by that Name. *I prayed*, says he, *and Understanding was given Men I called upon God, and the Spirit of Wisdom came upon me.* —— *All such things as are either secret or manifest, them I know. For Wisdom, which is the worker of all things taught me. For in her is an understanding Spirit, Holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to Hurt, loving the thing that is good, quick, which cannot be hindred, ready to do good, kind to Man, stedfast, sure, free from Care, having all Power, overseeing all things, and penetrating through all Spirits, that are Intelligent, pure and subtil. For the Motion of Wisdom is more swift than any other Motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty; therefore nothing that can enter into her that is defiled. For she is the brightness of the everlasting Light, the unspotted Mirror of the Power of God, and the Image of his Goodness. And being but one, she can do all things: and remaining in herself she maketh all things new; and in all Generations she enters into holy Souls, and makes them Friends of God and Prophets.* And afterwards we have an account of *Solomon's* Prayer, in order to be blessed with the Presence and Assistance of this Wisdom. Which he begins thus (b) *O God of my Fathers and Lord of Mercy, who hast made all by thy* Logos, *and constituted Man by thy Wi-*

(a) Wisdom, Chap. 7. Ver. 7, 8, 12, *compared with* Ver. 21, 23, &c. (b) Chap. 9. 1, &c.

dom. ——*Give me Wisdom*, &c. And then he goes on to shew, (*a*) That it was Wisdom in a Personal Sense, or the *Logos* that govern'd the World and Church down from the Creation and Fall of Man, that he desires the Presence and Assistance of. Take a few touches of this here, and let the Reader, if he please, have recourse to the Narration it self, for his further Information this way. *She*, *i. e.* Wisdom, *preserved the first formed Father of the World*, *viz.* Adam, *that was created alone, and brought him out of his Fall, and gave him Power to rule all things. But when the Unrighteous*, *viz.* Cain, *went away from her in his Anger, he perished also in the Fury wherewith he murdered his Brother. For whose Cause* (*i. e.* Upon the account of the Apostacy, which he was the Original of) *the Earth being drowned with a Flood, Wisdom* (or the *Logos*) *again preserved it, and directed the Course of the Righteous*, (*viz.* Noah and his Family) *in a piece of Wood of small Value. Moreover, the Nations in their wicked Conspiracy* (*viz.* At the Building of Babel) *being confounded, she found out the righteous Man*, *viz.* Abraham, *and preserved him blameless unto God, and kept him strong against his tender Compassion to his Son. When the Ungodly perished, she delivered the righteous Man*, *viz.* Lot; *who fled from the Fire that fell down upon the five Cities. Of whose Wickedness, even to this Day, the waste Land that smoketh is a Testimony, and Plants bearing Fruit that never come to ripeness; and a standing* [illegible] *Pillar* or Statue *of Salt is a Monument of an unbelieving Soul.* And thus he goes on to attribute all the Memorable things that are ascribed to God, to the Wisdom or *Logos*; as the Reader may see. I shall only take notice of one Passage more to this purpose out of this Book. It is after the memorable Account which he gives of the Plague of Darkness, which the *Egyptians* were under; where he comes to speak of the Light that the *Israelites* enjoyed all that time. (*b*) *Nevertheless*, says he, *thy Saints had a very great Light, whose Voice indeed they heard, but saw not the Form thereof. I render*

(*a*) See Chap. 10, 11, 12, &c. (*b*) Chap. 18. 1. &c.

the

the word *whose* in the Singular, as the Syriac Version has it, and not *of whom* in the Plural, as it is in the Greek and Vulgar; because Light, to which this must refer is in the Singular: For the other Construction, as it is not Grammar, so cannot well be look'd upon to be Sense. Now what was this Light? Not the Light of the Sun or of the Day (which was universally over-clouded through all *Egypt*) but the Light of the *Shechinah*; for it is told us, that it was a Living Light, or Light taken Personally for him who did discover himself so in Light then, as he did afterwards upon Mount *Sinai*; seeing it is added, That *they heard his Voice but saw not his Form*. Which, by the way, brings Light into this part of the (a) History of *Moses*. For hence it is plain, according to the Sense of this Author, that the same Light or *Shechinah* which went before the *Israelites*, as a *Pillar of Cloud and Fire*, was that which gave them light in *Goshen*, when all the rest of *Egypt* was under grossest Darkness. Which is still more clear from what is added: for it follows. *Thou gavest them*, i. e. *the* Israelites *a burning Pillar of Fire, both to be a Guide of the unknown Journey, and to be a harmless Sun to entertain them honourably.*

But that I may not tire either the Reader, or my Self, with tedious Citations, I shall only add one Observation farther this way; *viz.* Such a one as results from the Collating of two Passages out of the famous Book called *Ecclesiasticus*; which was first written in Hebrew by *Jesus the Elder*, in the Days of *Simon*, the second High-Priest of that Name, some time before *Antiochus Ephiphanes* began his Reign; *i. e.* About 150 or 160 Years before the Birth of our Saviour, and was afterwards translated into Greek by his Grandson *Jesus* the Son of *Sirach*, in the Days of *Euergetes* the Second, King of *Egypt*. Now if we collate the 17th and 24th Chapters of this ancient, valuable, and in some Sense, divine Book, we will find, that what is attributed to God in one Chapter, is ascribed to Wisdom in the other: And that he speaks of God

(a) Exod. 10. 21, 22, 23. *See* Psal. 78. 49. *compared with* Wisdom 17. 2,—5, 6,—14, 15,—20, 21.

in

in the Third Perſon, in the firſt of theſe Chapters; ſo in the other he introduces Wiſdom ſpeaking in the firſt Perſon, in the very ſame Strain that *Solomon* does in the 8th Chapter of the *Proverbs*; which I do ſuppoſe we muſt own to denote Chriſt, from what we have ſaid above. I ſhall give the Reader a taſte only of each of theſe places, leaving him to collate them further at his leiſure. As to the firſt Paſſage, it runs, as to what I ſhall cite of it, thus. (a) *The Lord created Man of the Earth, and turned him into it again.* (b) —*Withal, he filled them with the knowledge of Underſtanding, and ſhewed them Good and Evil.* (c) —*And the Elect* (*i. e.* the Hebrews the Elect or choſen People of God) *ſhall praiſe his holy Name.* (d) —*He made an everlaſting Covenant with them, and ſhewed them his Judgments. Their Eyes ſaw the Majeſty of his Glory* (or his *Shechinah*) *and their Ears heard his glorious Voice.* (e) —*For in the diviſion of the Nations of the whole Earth, he ſet a Ruler over every People; but* Iſrael *is the Lord's Portion: Whom being his Firſt-born he nouriſheth with Diſcipline, and giving him the Light of his Love, doth not forſake him*, &c. Now let theſe words of *Wiſdom* be collated with the following, where he is brought in ſpeaking to this purpoſe. (f) *I came out of the Mouth of the Moſt High, and covered the Earth as a Cloud. I dwelt above in the higheſt Regions*, and came down *and fixed my Throne in a cloudy Pillar. I alone compaſſed the Circuit of Heaven, and walked in the bottom of the Deep. In the Waves of the Sea, and in all the Earth, and in every People and Nation I got a Poſſeſſion. With all theſe I ſought reſt; and in whoſe Inheritance ſhall I abide? Then the Creator of all things, and he that formed me*, (in this Strain alſo doth Wiſdom ſpeak, (g) in the 8th of the *Proverbs*; for Chriſt's eternal Generation was then ſpoken of under the Notion of a Creation; the diſtinction between theſe being left to

(a) Eccleſ. 17. ver. 1. (b) Ver. 7. (c) Ver. 10. (d) Ver. 12, 13. (e) Ver. 17, 18, &c. (f) Chap. 24. ver. 1, 2, 3, 4, 5, &c. (g) See PROV. 8. 22, 23.

himſelf, to give us ſome Idea of under the Goſpel) *gave me a Commandment, and cauſed my Tabernacle to be fixed; ſaying, Let thy Dwelling be in* Jacob, *and thine Inheritance in* Iſrael. *He created me from the Beginning, before the World was, and I ſhall never fail. In the holy Tabernacle I ſerved before him, and thus was I eſtabliſhed in* Sion. *Likewiſe in the beloved City he gave me reſt, and in* Jeruſalem *was my Authority* (or Power) *known.* (*a*) ——*Come unto me all ye that are deſirous of me, and fill your ſelves with my Fruits. For my Memorial is ſweeter than Honey and my Inheritance than the Honey-comb. They that eat me ſhall yet be Hungry, and they that drink me ſhall yet be Thirſty, i. e.* be deſirous to partake of this Meat and Drink more and more, without being cloy'd. *He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs. All theſe things are the Book of the Covenant of the moſt High God, even the Law which* Moſes *commanded for an Heritage unto the Congregations of* Jacob. (*i. e.* Theſe things are the Sum or principal Thing of the Law of *Moſes*, as being that which it principally teacheth and points at.) (*b*) *The firſt Man knew her not perfectly, nor ſhall the laſt find her out to Perfection: For her thoughts are larger than the Sea, and profounder than the great Deep. I came forth as a Brook from a River, and as a Conduit into a Garden. I ſaid I will Water my beſt Garden,* (*i. e.* Iſrael) *and I will Water abundantly my Garden-Bed;* (*i. e.* My Sanctuary at *Jeruſalem*) *and lo my Brook became a River, and my River became a Sea. I will yet make Doctrine to ſhine as the Morning, and will ſend forth her Light afar off,* (*viz.* To the *Gentile* Nations) *I will yet pour out Doctrine as Prophecy, and leave it to all Ages for ever.* Now I leave it to every one that will attentively conſider the contexture and ſtrain of this Sermon of Wiſdom, and collate it with the other Diſcourſe in the 17th Chapter; to judge, whether this Wiſdom be any other than he who is *the Wiſdom and Power of God.* For I know not

(*a*) Verſ. 19, 20, &c. (*b*) Verſ. 28, 29, &c.

where

where we can find a more perſpicuous and exact account of the *Logos* and his Government of the Church, from the Days of *Moſes* to the Author's own Time; which is ſo much the more remarkable, that it concludes with a Promiſe or Prediction of the Propagation of the knowledge of Wiſdom through the *Gentile* World, and that for ever. I do therefore the more readily end with this Citation, becauſe it contains, in ſome reſpect, a ſummary Recapitulation of my preceding Diſcourſe, and will be a kind of Introduction alſo to what I have to ſay further in the next Chapter.

But now though I have put an end to my Collections of this kind, yet I muſt deſire leave of the Reader to add one thing by way of *Coronis* to this *Propoſition*.

Whereas then we ſee that both the Scripture and the Ancient Jewiſh and Chriſtian Writers do affirm, that the *Logos* made the World, it may be worth our Inquiry, how this is deduced from *Moſes*, who ſeems to ſay nothing at all like it.

In order to underſtand this therefore, we muſt remember, that the ſacred Writings contain more in them than we can eaſily ſuppoſe, by reaſon of our being inur'd to other Books. Therefore the ancient *Jews*, yea our Saviour and his Apoſtles interpret ſcriptural Expreſſions in a farther Reference than we would be apt to imagine, who conſider only the firſt ſound of Words without apprehending the latent Senſe and hidden Deſign God has in them. I might ſhew this in many Inſtances, were it proper for this place; I ſhall therefore only refer the Reader to two places that may ſerve for all at this time. The *firſt* is that of *David*, where he ſpeaks of the Providence of God making uſe of the meaneſt of Men to glorify him, and of Man's being made in a State lower ſomething than that of Angels, *Pſal.* 8. 1, 2, 5. Which we ſee to be applied to Chriſt and his time, or the Age wherein he appeared on Earth, *Mat.* 21. 16. 1 *Cor.* 15. 27. *Epheſ.* 1. 22. *Heb.* 2. 7, 8. The other is that of the ſame Pſalmiſt, *Pſal.* 19. 4. where he ſpeaks of the tacit Voice of God's Works to the Reaſons of Men of all

Nations; which is interpreted in a more peculiar ſenſe to the preaching of the Apoſtles, *Rom.* 10. 18.

This being premiſed, let us now conſider, if there be any thing in *Moſes* his Account of the Creation, that may be interpreted this way. We will be apt to think that ſomething there muſt be referred to by the Ancients this way, as indeed there is: For I find that the very firſt Word of *Geneſis* is taken in this Senſe. It is true בְּרֵאשִׁית ſignifies commonly, in the Beginning, ſo as to denote ſome firſt Epocha or Date of Time. But I find it is taken alſo by moſt famous Authors for an Agent or Efficient, by whom any thing is made; in the ſame ſenſe that Ἀρχὴ is ſometimes taken, as I ſhewed before. Therefore *Hilarius* ſays, (*a*) that בראשית *Breſhith* was underſtood in a threefold ſenſe by the Hebrews, *viz. for the Beginning, for the Head or Cauſe of any thing, and for the Son of God.* And indeed Chriſt is expreſly called the Ἀρχὴ, which anſwers to this Hebrew word *Breſhith*, (it being ſo rendred by the Septuagint, *Gen.* 1. 1.) as is plain from two places, which I have already attempted ſome illuſtration of, *viz. Col.* 1. 18. & *Rev.* 3. 14. to which I therefore remit the Reader. The *Jeruſalem Targum* tranſlates this word (or at leaſt gives the meaning of *Breſhith* to be) Wiſdom. *God created the World*, ſays that Paraphraſe, *in* or *by his own Wiſdom.* Now *Wiſdom*, as we have ſeen, is but another name for the *Logos*; Chriſt being not only called *the Power of God*, but *the Wiſdom of God* alſo. Therefore Chriſtians of Old do frequently interpret *Breſhith* to be Chriſt. So ſaith *Tertullian*, (*b*) *If by the Wiſdom of God all things were made, then was Heaven and Earth made in that Beginning; that is to ſay, in his own Wiſdom*, viz. *Chriſt.* And therefore in this ſenſe he interprets *Wiſdom* in the eighth of the *Proverbs*, and the *Logos* in the beginning of *John*'s Goſpel. And a little after he adds, *Therefore when I read, In the beginning God made Heaven and Earth, I adore the plenitude or fulneſs*

(*a*) Hilar. in 2 Pſalmum. (*b*) Contra Hermog. Cap. 20. & 22.

of Scripture, which ſhews me both the Cauſe and the Effect, (viz. here in *Geneſis.) But in the Goſpel I find more ſtill,* viz. *that God had a Co-worker with him in this work, even his own* Logos. And to this purpoſe *Origen* ſpeaks yet more clearly. * *In the Beginning God created Heaven and Earth. What is this Beginning of all things? It is no other but our Lord, and the Saviour of all, Jeſus Chriſt, the firſt producer of all Creatures. In this Beginning therefore, that is, in this his own* Logos, *God made Heaven and Earth. Therefore* John *ſaith, in the Beginning was the* Logos, *&c. Therefore it is not any Beginning of Time that is properly meant here; but the meaning is, God made all things in Breſhith, the Beginning, that is in our Saviour Chriſt, by whom Heaven and Earth were made, and of which therefore he is the Beginning.* And in another place,(*a*) after he had largely diſcourſed of the import of the word *Beginning*, and in how many reſpects it is taken, *viz.* for the beginning of a Way, of Duration, of Knowledge, *&c.* he ſpeaks of Chriſt thus: *He is the Creator, as he is the* Ἀρχὴ, *the Beginning, and he is ſo ſince he is the Wiſdom of God. Therefore he is ſaid to be the Beginning, becauſe he is the Wiſdom:* For, *as* Solomon *ſays, God made Wiſdom to be the Beginning of his Ways, and by it he created all his Works. So that by the Beginning* (the Breſhith or Ἀρχὴ) *the Logos or Wiſdom is denoted,* &c. And thus *another Ancient Writer* ſpeaks, with a great deal of Pathos, (*b*) *God,* ſays he, *having brought forth his own Logos, who is his Wiſdom, made uſe of him in the Creation of the World, and made all things by him. He therefore is called the* Ἀρχὴ, *the Beginning, becauſe he is indeed the Beginning, or Cauſe of all things, and becauſe he governs* (ἄρχει καὶ κυβερνᾷ πάντων) *all things which were made by him. He therefore being God's Spirit,* (*i. e.* the Son of God) *the Beginning and the Wiſdom, and Power of the moſt High, did deſcend upon the Prophets; by whom, as Organs or Inſtruments, he reveal'd*

* Orig. in Gen. Cap. 1. Homil. 1. (*a*) In Joan. Cap. 1. Ver. 1. (*b*) Theophil. Antioch. ad Autolyc. Lib. 2. P. 88. Edit. Paris.

what related to Creation and all other things. For there were no Prophets when the World was made; but the Wisdom of God, which was in his own Bosom, or his holy Logos, *was ever at hand. Therefore the* Logos *speaks by* Solomon *thus; When God prepared the Heavens I was there, when he laid the Foundations of the Earth I was by him,* viz. *As a Joint-worker in framing all Things. And so also* Moses *speaks, or rather the* Logos *by him: In the Beginning God made Heaven and Earth. First therefore mention is made of the Beginning and the Creation; and then God is spoken of as the Creator, and that in reference to this Beginning. Now it is not to be thought that this Word stands as a Cypher here;* (as it would if it denoted nothing more but the Beginning of the World's duration; seeing the word Creation, or to Create, imports this without it;) *For it is not lawful to mention God idly, in reference to that which is nothing. But that so dark a word as the Beginning (viz.* In its being used for Christ) *is used here, is, because the Divine Wisdom or* Logos *foresaw that there would be some that would invent fanciful Things, if a plainer word had been used, and found upon this the Notion of a Plurality of Gods. Therefore that the only and true God might be seen from his Works, it is only written, That in* the Beginning *he made the World. But that the latent Sense of this word Beginning might not be altogether overlook'd and unknown, the* Logos *by* Moses *adds;* And the Earth was without Form and Void, and Darkness was upon the Face or Superfice of the Abyss, and the Spirit of God moved upon the Face of the Waters; i. e. *The* Logos, *or the Beginning, moved and was at work upon the Superfice of the World, then covered over with the Waters.* I have taken the liberty here to act the part of a Paraphrast rather than of a Translator, because the Author's reasoning had otherwise been very obscure. But I hope the Reader will find I have not miss't his Sense, which was all I was concerned for. And should any Critick even dispute this with me, I should be very little concerned whether I had fail'd in any thing this way: For if the reasoning be good, it is no matter whose it is. But to return; *Clemens Alex.* speaks much to the same purpose, when

when he says; (a) *There is one who is unproduced*, viz. *God Almighty*; *and there is one who is his First-born, by whom all Things were made, and nothing made without him. There is one God therefore who produced* (*i. e.* Did beget) *him who is the Beginning of all Things.* By which designation, the Beginning, (the *Breshith* or ἀρχὴ) he understands the First-born Son of God; when, as *Peter* observes, (b) it is said, In the Beginning God made Heaven and Earth. *He is therefore called*, says he, *the Wisdom by all the Prophets. For he is the Lord of all Things that are made, and as it were, the Counsellor of God, who knows all Things. And therefore he himself from Above did teach Men Wisdom and perfect the Knowledge of it in various Ways and Kinds, even from the Beginning of the World.* And indeed to this purpose I might tire out my Self and Reader with Citations. Let them that please to see more on this Head consult *Acasius* his Catena, *Tatian*'s Oration, *Ambrose*, *Basilius* and *Jerom* upon *Gen.* 1. *Austin* Lib. 2. Confess. Cap. 9. and Lib. 12. Cap. 19, 20, 28. and in many other parts of his Works. *Cyprian* also *de Jejunio*, the *Symbolum Sirmiense*, Artic. 26. in *Hilary* de Synod. *Socrat.* 2. 30. together with *Beda*, and indeed almost all the Ancient Writers; and such of them, the Fragments of whose Works on this Head are preserved by *Photius*; viz. *Aetius* Cod. 221. p. 566. *Jobius* Cod. 222. p. 578. *Ephremius* Cod. 228. p. 814. *Eulogius* Cod. 230. p. 835. *Methodius* Cod. 236. p. 399. and *Asterius* Cod. 271. p. 1490.

Now if these things be duly considered, I hope it will not be look'd upon as wholly precarious, if we should interpret a Passage in the 40th *Psalm* in this Sense, *viz.* that Expression of Christ, *In the Volume of the Book it is written of me*, Vers. 7. For that Christ is introduced speaking there in *Ver.* 6, 7, 8. is certain from what the Apostle says of it, *Heb.* 10. *ver.* 5, 6, 7, 8, 9, 10. And seeing we have made it appear, as probable at least, that the first Word of the Bible denotes Christ; why may it

(a) Strom. Lib. 6. p. 644. (b) 2 Pet. 3. 5, 7.

not be thought that our Lord alludes to that Expreſſion, as well as to thoſe other Paſſages in the Volume of the Old Teſtament, where mention is made of him? And if the Reading of the *Septuagint* be adverted to and followed, we may be induced to think, that this is the very thing that our Lord points at. For what we render, *In the Volume*, is in the Greek ἐν κεφαλίδι βιβλίου *in Capite Libri*, i. e. *In the Head* or *Beginning of the Bible*; or, as we may render it, *In the very Title of the Bible* or *Book of the Law.* For the Hebrews called the Five Books of *Moſes* by the Initial words. And thus what the Greeks, and we, and others from them, call *The Book Geneſis*, or *The Book of Geneſis*, was known by them under the Title of *Sepher Breſhith*, i. e. *The Book Beginning*, or, *The Book of the Beginning.* If then *Breſhith* denote Chriſt as the *Logos*, he might well ſay, that *he was mentioned and written of in the very Title of God's Book.* For this being the Title of *Geneſis*, or the Firſt Book, may juſtly be ſpoken of as the Firſt Title of the whole Bible. I ſhall leave every one to judge of this as he pleaſeth; only let it be conſidered, that as the *Ethiopic* and *Arabic* Verſions which follow the Septuagint, tranſlate this Paſſage the ſame way, ſo even *Jerom* in his Verſion from the Hebrew has thought fit to render it the ſame way alſo. And much to the ſame purpoſe the Ancient Verſions ſeem to have underſtood the Paſſage, though they did not make uſe of the ſame Greek word: For *Aquila* and *Symmachus* render it, ἐν ἐιλήματι τῆ βιβλίου. Now this ſeems yet to come nearer our Notion than the other word: for Ειλημα is properly *Involucrum*, *integumentum*, *i. e.* The Cover or Binding of a Book, or that which is wrapt about it. So that according to the Expreſſion taken in this Senſe, the meaning is, That Chriſt's Name was written upon the very Cover. Now ſeeing the Ancient Books were no other than Parchments coil'd round, as a Scroll, (from whence they were called Volumes, *a Volvendo*;) if we ſuppoſe the Pentateuch to be wrapt up together in one Volume, and that there was any interſtice between the Books; the Title of the Firſt Book, which

which was *Breſchith* (which we take to denote Chriſt) muſt be ſuppoſed to occur firſt, as it were upon the very Cover of the Volume. I confeſs there are ſome (*a*) Citations of the Verſion of *Symmachus*, where we read ἐν πύξῳ & ἐν τόμῳ. But as the firſt may be interpreted either more generally *the Book*, or more ſpecially *Vas* the *Box* or *Cover* of the Book; or, as *Druſius* thinks the *Section* of it: So the other word ſignifies properly the *Tome* or Part of the Book. So that there is nothing in either of theſe Verſions that is diſſonant from what we have ſuppoſed to be the meaning. But of theſe Notions I ſhall only ſay, *Valeant quantum valere poſſunt*, Let them go as far as they can and no further. For I pretend not to build any thing material upon ſuch Speculations. Only as I cannot foreſee that the bare offering of them can do any hurt, ſo I cannot but think that they carry a greater Evidence in them, when cloſely conſidered, than one that runs them over in a curſory manner only can allow himſelf to believe they do.

And now having ſaid ſo much unto this Head, I ſhall leave it to the Reader to judge, whether our Saviour does not inſinuate this himſelf; (*b*) Who, when the *Jews* asked him, Who art thou? gives them this Anſwer, τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; which we render in an odd manner, *Even the ſame that I ſaid unto you from the Beginning:* Whereas the meaning is plainly this; *I am the* ἀρχὴ *the Beginning, as I tell you*; as the *Vulgar Latin*, the *Ethiopic* and that of *Arius Montanus* render it. Now our Saviour had told the *Jews* a little before, (*c*) *That he was the true Light of the World, and that he was from Above, and not one that had his Original in this World.* And a little after he tells them, (*d*) *That he had his Exiſtence before* Abraham, as being the ſame that afterwards was known by the Name of *I Am*, to *Moſes:* For before *Abraham* was, ſays he, *I am*. And therefore it

(*a*) See *Druſius* his Fragmenta Veterum Interpretum Græcorum in Locum. (*b*) John 8. 25. (*c*) Verſ. 12, 23. (*d*) Verſ. 56, 58.

was

was very proper for him here to represent himself as the *Breshith* or ἀρχὴ the *Beginning* of all Things.

I might follow some other Hints of this kind almost endlesly, and shew how frequently the *Ancients* speak of *Christ* as the *first or primæval Light*, which they do in allusion to Lights being the first Thing said to be made in *Moses* his Account of the Creation. But I chuse to omit this and many other Things of this kind, rather than tire the Reader too much.

I come therefore now at last to the end of this Proposition, and what I thought fit for the Probation and Illustration of both Parts of it. And seeing I have been so long here, I shall labour to contract, as much as I can, what I have to say, as to the remaining part of this great Subject: Though at the same time, what I have further to add is so very Noble, and of such Importance, that I should be thought to act very oddly, if I should huddle up Things in too narrow a Compass.

CHAP. VII.

An Account of the Government of Christ, as the Logos *over the* Church.

IN order to Discourse of this distinctly, as the Subject does require, I must be allowed to repeat what I hinted before this way, when I explained this Clause of God's Words, concerning Christ; *This is my Beloved Son*. And while I do this, I shall add what will farther confirm what I then laid down, as Introductory to the full understanding of this Matter.

And *first*, I laid this down then as unquestionable, *That invisibility is ever spoken of in Scripture as one of the peculiar Properties of God the Father*: And for this I cited the words, where it is said, *That he dwells in*

Light

light inaccessible, whom no Man hath seen, or can see (a). Now we cannot understand by these words, that the Essence of the Father is Invisible: For there were nothing at all said of him peculiarly, if this were the meaning; seeing the Son and Holy Spirit must be supposed to be equally Invisible in this Sense, the same Essence being common to all the Three Persons. Nay, I must say, that if this were the meaning I should be hard put to it, to apprehend how the Text could have any Sense at all in it: For I know nothing Material or Spiritual, whose Essence any Man doth or can see. But the Design of the Apostle (who was acquainted with nothing of our Philosophical Notions about Essence, Subsistence, *&c.*) is plainly this, and can be nothing else; "That the Father did ne-"ver appear to Men under any Symbol, Emblem, or "Representation immediately expressive of himself. Which is that certainly which our Saviour means, when he says of his Father, (b) *That no Man ever saw his Shape, i. e.* Any Emblem of his Personal Presence. For he cannot possibly be supposed to speak of a proper Shape; seeing this were to suppose him Corporeal, and to have some Shape accordingly. So that it is plain, that the Invisibility of the Father is contra-distinguish'd from the Visibility of the Son. When therefore Christ speaks of the Father and Himself under this Consideration; or when the sacred Penmen do so, we may easily apprehend that this is the Sense. For, as we are positively told, (c) *That no Man ever saw the Father*, so we are certain that *the Son did appear and was seen*; and that through him only it is that we know God the Father: For it was *the only Begotten Son who is in the Bosom of the Father, that hath declared him*, (d). It is through him only and his Revelation of him, that we know any thing of the Father, as to his Being, Attributes, or Will. Whence it is that our Blessed Saviour checks *Philip* so sharply, when he desired to see the Father:

(a) 1 Tim. 6. 16. (b) John 5. 37. (c) 1 John 4. 12. (d) John 1. 18.

(a) *Have*

(a) *Have I been ſo long with you, and yet haſt thou not ſeen me,* Philip? *He that hath ſeen me hath ſeen the Father alſo.*

In the *next* place therefore it is as plain as any thing can be, *that the Scripture gives it as the Property of the Son to be Viſible*; in which reſpect he is contra-diſtinguiſhed from the Father, as I ſaid but juſt now. For as *God the Son was manifeſted in the Fleſh* (b). So the Father is no otherwiſe diſcoverable but in and through Chriſt: For he is Εἰκὼν τοῦ Θεοῦ, *the Image or Repreſentation of the Inviſible God* (c); by whom he that is Inviſible to us, as to his Eſſence, is made manifeſt as to his Eſſential Attributes or Properties, by the Purity, Wiſdom, Kindneſs, Faithfulneſs and Power, which appeared ſo conſpicuouſly in our Saviour. For an Inviſible God can be no otherwiſe apprehended and ſeen by Men, than by the viſible Effects of his Wiſdom, Holineſs, Goodneſs, Veracity and Power: Seeing, as the Apoſtle ſays, (d) That *from the Creation of the World, the Inviſible Things of God*, viz. *His Power and Godhead have been made known by the Things that are made.* So that we muſt conclude that he, who in the Works and Performances of the Old and New Creation, has given us ſuch eminent Declarations of theſe Divine Attributes, is juſtly to be called the Image of God; in, and by whom the Father is ſo fully diſcovered and manifeſted. And therefore he is elſewhere called the ἀπαύγασμα τῆς δόξης, (e) *The brightneſs, reſplendence or ſhining forth of the Father's Glory.* Which is a Metaphor taken either from Fire in general, or from the Sun in particular. *Tatian* ſpeaks of it (f) *in the firſt ſenſe*, when he ſays, That *the Son proceeded from the Father, as one Torch is lighted by another.* And to the ſame purpoſe *Juſtin Martyr* (g) compares this to *Fire that is kindled by Fire, without any diminution of the Fire that kindles it.* But the ſame *Juſtin* ſpeaks of it alſo *in the*

(a) John 14. 9. (b) 1 Tim. 3. 16. (c) Col. 1. 15. (d) Rom. 1. 20. (e) Heb. 1. 3. (f) Page 145. (g) Dial. cum Tryph. p. 358. D. E.

later

later ſenſe, in the ſame place; when he tells us, That the Son proceedeth from the Father, as (*a*) τὸ τοῦ ἡλίου φῶς, *the Light of the Sun from the Body of that glorious Luminary, without any diviſion or ſeparation.* But this is but an Introduction to what the ſame ſacred Author ſays of Chriſt, (*b*) when he adds, That he is alſo χαρακτὴρ ὑποστάσεως αὐτοῦ, *The expreſs Image, Impreſſion or Repreſentation of his Fathers Perſon or Subſiſtence.* We are told by *Phavorinus*, That χαρακτὴρ is διατύπωσις ὕλης ἢ ὑπόστασιν, *a Draught, Map, or Form, being the Image of the Subſtance that it repreſents.* And he ſays alſo, that ὑπόστασις is *the Subſtance with the Properties, or the concourſe of the Properties of ſuch a Being.* So that according to him, Chriſt's being the Character of the Father's ſubſiſtence, is as much as to ſay, that he is a Map or Copy that exhibits and repreſents the Subſtance and Properties of God. And *Theodoret*, to the ſame purpoſe, ſays of Chriſt, *That ſubſiſting by himſelf he doth in himſelf repreſent the Characters of the Father.* Which, according to the Senſe of the Greek Fathers, is the ſame with what the Apoſtle ſays, (*c*) That *Chriſt being in the Form of God, took upon him our Nature.* And to the ſame purpoſe ſpeaks the Author of the *Book of Wiſdom*, when he calls Chriſt the true Wiſdom of God; (*d*) *The unſtained Glaſs of the Energy of God and of his Goodneſs.* And thus alſo *Philo* (*e*) calls him *God's Eternal Image*, and *the Image of God by which he made the World.* From all this therefore (and much more might be ſaid) it doth plainly appear, that God the Father never appear'd to Men, but Mediately through the Son: For *he ſuſtaining the Glory and Dignity of the Deity, did ever act to us both as Supreme and Offended, though Reconcileable:* And therefore he could only act through the intervention of another. And hence, as it naturally and neceſſarily follows, both that it was Chriſt that appeared of old, and that it was he who acted always as King of the *Iſraelitiſh* Church and Nation: So it is plain,

(*a*) Ibid. p. 358. B. (*b*) Heb. 1. 3. (*c*) Phil. 2. 5. (*d*) Chap. 7. 26. (*e*) De Confuſ. Ling. p. 267. B.

In

In the *third* place, That *the most eminent Symbol* the *Christ was known by, both of old and in the later Times*, was *that of Celestial Light or Fire*; which the *Jews* call the *Shechinah*.

And now that I have mention'd the *Shechinah*, I shall proceed to treat of it in this place expressly: Which I hope will be the more easily apprehended, after what has been already said, by way of Preliminary. I shall treat of it in the following Method.

1. I shall give you as distinct an Idea of the *Shechinah* as I can.

2. I shall trace the Appearances of it, and what relates to it, through both the Old and New Testament as far as will agree with my designed brevity.

3. I shall inquire, whether ever the *Shechinah* took up on him the Appearance of a Man, before Christ's Incarnation.

4. I shall consider the Ends and Design of his appearing after this manner.

And 1st. I shall attempt something to clear up this Subject of the *Shechinah*: And in doing this it is reasonable that I should begin with what is most plain and perspicuous, and so proceed to what must receive Light from thence.

Now nothing can be more remarkable this way than the Appearance of the Lord, when he gave the Law from Mount *Sinai*; which *Moses*, who saw it, describes thus (*a*) *A Cloud*, says he, *covered the Mount. And the Glory of the Lord* (or the *Shechinah* of the Lord, as *Jonathan* calls it in his Paraphrase) *abode upon Mount* Sinai, *and the Cloud covered it six Days. And the sight of the Glory of the Lord was like burning Fire on the Top of the Mount, in the sight of the Children of* Israel.

Now this *Glory of the Lord*, or the *Shechinah*, is applied to God thus manifesting his Glory, by the Prophe

(*a*) Exod. 24. 15, &c.

Habbakuk

Habbakuk, (*a*) after this manner. *God came from Mount* Teman, *and the Holy One from Mount* Paran. *Selah.* Which is a Repetition of what *Moſes* ſays, when he begins to bleſs the Tribes. (*b*) *The Lord came from Mount* Sinai, *and roſe up from Mount* Seir, (of which *Teman* was part towards the South;) *and he ſhined from Mount* Pharan, (which was (*c*) contiguous to Mount *Sinai*.) And then the Prophet adds. *His Glory covered the Heavens, and the Earth was full of his Praiſe: And his Brightneſs was as the Light. He had Horns, i. e.* Rays or Beams coming from or ſtreaming and darting *out of his Hand; and there,* or in theſe, *was the hiding of his Power,* or the Emblem thereof. Now all this relates to the giving of the Law from Mount *Sinai*, as is plain from what is immediately added in *Moſes* his Account of this Matter. *And he came with ten Thouſand of his Saints,* or of glorious Angels and Spirits from Heaven; *and from his Right-hand went a fiery Law for his People*; or, as the Paraphraſe of *Onkelos* excellently renders the words, *He gave us a Law written with his own Right-hand, from the midſt of the Fire.* The Commandments of which *Habbakuk* compares to *Horns* coming out of his Righ-hand, to ſhew their Authority and Power. For Horns in Scripture do always denote Honour, Power, and Authority; and the Right-hand Power and Efficiency. So that theſe being figuratively attributed to God, even to God the Son, do denote his Authority and Power in giving out the old Law, and conſequently the Authority of the Commands of that Law, thus promulgated and given out by him.

And here I cannot forbear to acquaint the Reader with one Remark, which I hope will not be unacceptable to him. And this is, that what our Verſion renders as part of the words of *Habbakuk*, (*d*) *And his brightneſs was as the Light*; the Jewiſh Paraphraſe gives this account of, both as to Words and Senſe, *And the brightneſs of his Glory was as the Firſt-begotten* or *primeval Light*. The word which the

(*a*) Hab. 3. 3, 4. (*b*) Deut. 33. 2. (*c*) *See* Numb. 10. 12. and 13. 26. (*d*) Hab. 3. 4.

Tranſlation

Translation of the Paraphrase renders *Primogenitus*, is *Bereshith*, which is the first word of *Genesis*; and which we have already told you the Ancients took to denote Christ, and to be meant by *Moses* in the same Sense as *John* does *Logos*, in the beginning of his Gospel. So that here we are given to understand, that the ancient *Jews* did plainly understand that it was the *Logos*, or Second Person of the Deity, whose Glory appeared on Mount *Sinai*.

Now as from this Account we see, what it is which the Scripture calls *the Glory of the Lord*, and the Jewish Writers the *Shechinah*; So we are to observe, that whenever God did any remarkable thing of Old, there is still some Manifestation of, or Emanation from the same. Thus when he conducted his People out of *Egypt*, and through the Wilderness, he marched before them as *their King and General*, under the visible Symbol of a *Pillar of Cloud by Day, and of Fire by Night* (*a*). And when the *Egyptians* pursued the *Israelites*, *Moses* tells us, (*b*) That *their General, who went before the Camp of* Israel, *removed and went behind them, and that the Pillar of Cloud removed with him.* So that *the Pillar of Cloud was between the* Egyptians *and* Israel, but with a very different Effect; for to *the one it was all Darkness, and to the other it gave Light.* And here it deserves a very peculiar *Asterisk*; that as *Moses* makes a plain distinction here between the *Person* who conducted them and the *Pillar*, which was the Ensign of his Presence and Command; so *he whom* Moses *calls the Angel of God in the last Place, is called* Jehova *in the former.* Which does at once assure us, that it was not a created Angel, (seeing the Name *Jehovah* is appropriated to *God* only) and that neither was it *God the Father* (for whose Angel or Messenger could he be?) So that it is certain, that no other but Christ himself was he that conducted the People out of *Egypt*, that gave the Law from Mount *Sinai*, and afterwards dwelt among them as their King, General, and Judge.

(*a*) Exod. 13. 21, 22. (*b*) Exod. 14. 19, 20.

But

But to return, we find constantly that when the Son of God, in ruling the Jewish Nation, gave any publick discovery of his Favour and Kindness, there was almost constantly some new appearance of the *Shechinah*. We have already mentioned his Appearing upon Mount *Sinai*, and we may now instance in other Examples.

When the *Presence* or *Glory of God* left the Mount, and took Possession of the Tabernacle, we have this Account given of this Matter by *Moses*: (*a*) *The Cloud*, says he, *covered the Tent of the Congregation, and the Glory of the Lord*, (*i.e.* the clear luminous Body, like devouring Fire) *did fill the Tabernacle*; and that in such a manner, that *Moses was not able to enter into the Tabernacle*. And as thus the *Shechinah* seems to have increased in Brightness when it left Mount *Sinai*, to dwell in the Tabernacle; so we find it appeared as illustriously at the Dedication of the Temple afterwards, when it left a moveable Tent for a fixed Habitation. For this Account we have of it; (*b*) that after the Priests had carried the Ark into the most sacred Place of the Temple, and were come out again, *the Cloud filled the House of the Lord, so that the Priests could not stand to minister, because of the Cloud, for the Glory of the Lord* (*i.e.* the *Shechinah*) *had filled the House of the Lord*.

I might mention this Appearance in innumerable particulars; but let a few more suffice here. It was by the Appearance of the *Shechinah* of Old that *the Sacrifices were consumed*, which were offered up to God: Which was a certain Evidence and Pledge of God's favourable acceptance of them. For as *Moses* tells us, on an Occasion of this kind, (*c*) *The Glory of the Lord appeared, and there came a Fire out from before the Lord and consumed upon the Altar both the Burnt-offering and the Fat*. And the like Appearance we read of (*d*) afterwards: Therefore they used to pray for such Evidences of his Favour thus. (*e*) *Thou that dwellest between the Cheru-*

(*a*) Exod. 40. 34, 35. (*b*) 2 Kings 8. 10, 11. (*c*) Levit. 9. 23, 24. (*d*) See 2 Chron. 7. 1, 2, 3. (*e*) Psal. 80. 1.

bims ſhine forth. Whence God is ever repreſented as *dwelling in Light inacceſſible*, (*a*) as being inviron'd with Clouds and Fire. So doth the Pſalmiſt, when he ſays; (*b*) *Out of* Sion *God hath ſhined.* And again, *Our God ſhall come, and a Fire ſhall devour before him, and it ſhall be very Tempeſtuous round about him.* For he did not only reward his Friends, but puniſhed Tranſgreſſors alſo this way. (*c*) *He conſumed* Nadab *and* Abihu, *for offering ſtrange Fire*, by Fire darted forth from himſelf: And in like manner (*d*) *the two hundred and fifty Men that offered Incenſe.* And by ſuch an Emanation alſo he is ſaid (*e*) *to have looked through the Cloud upon the* Egyptians, ſo as to terrifie and confound them, and make them ſadly ſenſible that he fought againſt them.

And now, after all I have ſaid, I hope we may be able to form ſome tolerable Idea of the *Shechinah.* For, when we read or hear of the Light or Fire which the ancient Sacred Writers call *the Glory of God*, and the *Jewiſh* Paraphraſts the *Shechinah*, I hope none can be ſo fooliſh as to imagine that it was any Ray of Divinity, in a proper Senſe, or indeed any thing really Divine, far leſs God or Chriſt himſelf: For this were to have a very groſs and abſurd Notion of him, who is a Spirit and infinitely Perfect. For it was no more than a mere Symbol of God's Preſence and peculiar Abode; even as the *Dove-like Appearance* that deſcended upon Chriſt at his Baptiſm, is called the Holy Ghoſt. For as no Man can be ſo abſurd as to imagine, that that was really the Third Perſon of the Trinity; ſo neither can we ſuppoſe, that this was truly the Son of God. Therefore no more can be judged to be intended this way than this; *That the Fire, or luminous Body that appeared on Mount* Sinai, *and in the Tabernacle and Temple was deſigned to be a Symbol of God's Preſence and peculiar Abode.* Only ſeeing by an uſual Figure we call an Image or Emblem of a thing, by the Name of that which is ſignified by it; the Spirit

(*a*) 1 Tim. 6. 16. (*b*) Pſal. 50. 2, 3. (*c*) Lev. 10. 2. (*d*) Num. 16. 35. (*e*) Exod. 14. 24, 25.

of

of God is pleaſed to condeſcend to ſpeak to us in our own imperfect Dialect. And ſeeing he does ſo, we cannot be quarrel'd with, if (after this Caution) we ſpeak alſo, as the Oracles of God do: For he himſelf ſays to *Moſes*, (*a*) *Lo, I come to thee in a thick Cloud.* And again, (*b*) *I will appear in the Cloud upon the Mercy-Seat.* So alſo in the Appearance or Manifeſtation of God's Preſence with *Elijah*, (*c*) it is ſaid, That *he was not in the Wind, Earthquake, or Fire, but in the Voice.*

And hence it comes to paſs, that even the *Appendages of* the *Shechinah* are ſpoken of ſometimes in the ſame manner that it ſelf is; as particularly the Tabernacle, Temple, and Ark. Of the laſt this is ſpecially obſervable in that Pſalm which *David* compoſed, upon the Occaſion of bringing the Ark into *Sion*; (*d*) that it is called *the King of Glory*, as being the Symbol or Enſign of his Preſence. For thus the *Iſraelites* were taught to ſing Poetically at that time. (*e*) *Lift up your Heads, O ye Gates,* (*viz.* of the Fort of *Sion*) *and be ye lifted up ye everlaſting* (or ſtrong and durable) *Doors, and the King of Glory ſhall come in.* And God did ſo much own this Symbol and Pledge of his Preſence, that when *Uzza* (*f*) did, in an unbelieving and undutiful manner, think to ſupport the *Ark*, when the Oxen that drew it ſeem'd to ſtumble, he was immediately ſtruck dead upon the Place. And it is remarkable what is added. *And he died there before God*; *i. e.* before the Ark, the Symbol of his Preſence: Therefore the Ark was called (*g*) *the Ark of God's Strength.* So that when it moved, *Moſes* ſaid, (*h*) *Ariſe* Jehovah *and let thine Enemies be ſcattered:* And when it reſted, he ſaid, *give reſt* Jehova *unto the many Thouſands of* Iſrael.

But I ſuppoſe I have ſaid enough to introduce your Minds into the clear and diſtinct Idea of this Matter. And I muſt not be ſuppoſed to cram into this Head all I

(*a*) Exod. 19. 9. (*b*) Lev. 16. 2. (*c*) 1 Kings 19, 11, 12.
(*d*) Pſal. 24. (*e*) Ver. 7, &c. (*f*) 2 Chron. 13. 9, 10.
(*g*) Pſal. 132. 8. (*h*) Numb. 10. 35.

have to ſay, leſt I prevent my ſelf, as to the other points I muſt ſpeak to; which yet will be found to give no ſmall Light to this firſt Point. To proceed therefore,

I ſhall *2dly* give you ſome Thread, as my intended brevity will allow me, by which ye may trace the *Shechinah*, and the Appearances thereof, through both the Old and New Teſtament.

And here I muſt confeſs, that I am in ſome manner prevented, as to any thing material can be ſaid on this Head, by the learned and curious Diſquiſition of a moſt (*a*) eminent Perſon this way. But ſeeing the Subject is in ſome ſort, exhauſtible, I hope it may not be altogether unuſeful to glean after the beſt Sickle; and therefore I ſhall adventure to proceed.

There is nothing in Nature that is either more Wonderful and Myſterious, more Glorious and Lovely, or more Uſeful and Advantageous than Light; eſpecially when accompanied with a due Temperature of cheriſhing and reviving Heat. And therefore, upon the ſuppoſition that God thought fit to give us any Emblem of himſelf, it is not poſſible to conceive of any ſo proper as this, It is by Light and Heat that all Creatures ſubſiſt, live, and act. But too much of either is confounding, and even deſtructive to us. The motion of Light is ſo inconceivably ſwift, that it ſeems to be inſtantaneous without any Succeſſion: And though it ſhine upon the vileſt things, yet it is not tainted in the leaſt by them: So that nothing can be more expreſſive of the divine Nature and Operations than this. And therefore divine Wiſdom has ſeen fit to make choice of this to exhibit himſelf by to the Children of Men.

He knew how much Men were apt to be impreſt by ſenſible Objects; he ſaw how little the generality of Men, ſince the Fall, were capable of conceiving of ſpiritual Things, eſpecially of himſelf, without ſome material or

(*a*) Dr. *Tenniſon*, the preſent Archbiſhop of *Canterbury*, in his Diſcourſe of *Idolatry*, Chap. 14.

external

external Helps; and that without theſe, Philoſophical and Theological Theories and Reaſonings would be too refin'd and thin to impreſs the Vulgar ſort, either as to the belief of a Deity, or the Practice of Religion. He knew alſo how prone Men were to Idolatry, and foreſaw under what ridiculous and ſtrange Forms they would worſhip the Deity. Therefore to avoid all extreams, he was pleaſed to make choice of this Emblem of his Preſence, which might at once impreſs Men as much as if he had appeared in an Animal or Human Shape, and yet leave no room at all to Picture or Worſhip him under any Form; ſeeing though they knew that he was ſpecially preſent when the *Shechinah* appeared, yet they knew that the Light was no more he that ſpake or acted there, than the King's Chariot is himſelf. As therefore it were ridiculous to paint a Chariot for the true Picture of the Prince that rides in it; ſo it muſt be ſuppoſed to be equally non ſenſical, to paint fine Light and Clouds as the Image of *him*, who from this Emblematical Symbol was called the *Shechinah*.

Now, I think, I have ſaid enough to prove, that he that manifeſted his Preſence by this external and viſible Glory was the Son, and not the Father. And this was ſo univerſally the Sentiment of the Ancient Fathers, that it were needleſs to mention it here; for we can hardly turn to any Page of their Writings, where they ſpeak of this Subject, but we find enough to our purpoſe: So that I ſhall not digreſs here further from our preſent Work; which is, to obſerve the principal Appearances of Chriſt as the *Shechinah*.

That it was he that made the World, and particularly *Adam*, is what all the Ancients agree in. And that *Adam* was made after the Image of the *Shechinah*, is no leſs unconteſted among *Jews* and *Gentiles*; ſeeing the Father never had any Image but his Son. Whence *Philo* calls *the World and Man, the Images of the Archetypal Image or Exemplar of God.* This *Shechinah*, as the Delegate or Subſtitute of his Father gave *Adam* the Law, by which he was to mannage himſelf, with the ſuperadded Threat-

ning, in case of Disobedience. And when he sinned, (*a*) *His awful Voice was heard in the Garden*, where he is said *to have walked in the Cool of the Day*: Probably in Human Shape, though surrounded with Light and Clouds in an awful manner. All the *three Targums* agree that it was *the Voice of the Memra* or *Shechinah of God*, that *Adam* and *Eve* heard in the Garden, when they had hid themselves. And all the Ancient Christian Writers are agreed, that it was Christ, who arraign'd, tryed, and condemned *Adam* and *Eve*, and the Serpent. And that it was he who appointed *the Angels with the flaming Sword*, or Tail of a winged *Seraph*, that look'd like a fiery Sword, *to guard the Way that led to the Tree of Life*. But whatever that was, it was certainly the Emblem of the *Shechinah*, and the Ensign of his Commission and Authority, which our first Parents knew, and were obliged accordingly to obey.

After the Expulsion of *Adam* out of Paradise, we read of no Appearance of the *Shechinah*; though no doubt there were many before the Flood: Only we may probably suppose, that something of this kind is insinuated in the Account we have of God's approving (*b*) *Abel* in his Sacrifice. For how came *Cain* to observe, that God had regard to his Brother's Offering and not to his? Was it not from hence, that *the Fire of the* Shechinah *came down upon* Abel's *Sacrifice*; in like manner as it did on *Elijah*'s afterwards, in the struggle between him and the Priests of *Baal*? Now as it is probable, that the *Shechinah* withdrew it self from *Cain*, and his wicked Race, ever after the Murder of *Abel*; so it is not without Reason conjectur'd by learned Men, that the *first Idolatry*, which was that of the *Sun* first, then of the *Moon*, and afterwards of the *Stars* also; which were called the *Host of Heaven*, took its Rise from this very thing. For those who were deprived of the Appearances of this, might naturally fall into this way; seeing these Luminaries, especially the Sun, seemed to make up, in

(*a*) Gen. 3. 8, 9. (*b*) Gen. 4. 4, 5.

some

ſome ſort, the defect of the other, as being ſo very like that glorious Light, which formerly they had ſeen, or at leaſt heard of.

After the Flood the Account of things is but very ſhort, until the Time of *Moſes*; yet ſome few Hints occur of this Matter. I ſhall not mention what I have taken notice of already under other Heads. Nor ſhall I enquire how the Lord confounded the Builders of *Babel*, though it is probable it was by ſome Appearance of the *Shechinah*; eſpecially ſeeing the Lord is ſaid to have *come down to ſee the City and Tower which they were Building*. But it is plain, that ſuch an Appearance was, when God approved of *Abraham*'s Sacrifice, by marching in ſome thing, like that of (*a*) *a ſmoking Furnace and burning Lamp, between the Pieces thereof*. So alſo when God is ſaid to appear to *Abraham*, (*b*) in ſuch a manner as to enforce his Reverence; and afterwards is ſaid (*c*) *to have gone up from him*, which the *Targum* ſays was as *Fulgur Dei*: we may juſtly ſuppoſe that he appeared with the Glory of the *Shechinah*. And ſo likewiſe we may ſuppoſe he appeared, when *Abraham* pleaded with him, with reſpect to *Sodom*. At leaſt this is referred to, when it is ſaid, (*d*) That *the Lord rained Fire from the Lord out of Heaven*; conſuming the Inhabitants, as he did afterwards thoſe in the Wilderneſs, that offered ſtrange Fire upon God's Altar.

But the moſt eminent and illuſtrious Appearances of the *Shechinah*, were from the Time of *Moſes* to the Captivity. Only I have prevented my ſelf here in a great meaſure, by what I have already mentioned under the former Head: I ſhall however hint a few things further now. How illuſtriouſly the *Shechinah* appeared to *Moſes* in the burning Buſh, I leave every one to conſider, who reads that Hiſtory. Nor ſhall I diſpute how, and in what manner God appeared, when his Wife circumciſed his Son, to ſave her Husband's Life. And ſeeing I

(*a*) Gen. 15. 17. (*b*) Gen. 17. 1, &c. (*c*) Ver. 22. (*d*) Gen. 19. 24.

have already taken notice of the Pillar of Cloud and Fire, in which Chriſt marched before the *Iſraelites*, I ſhall not further mention it here, except to obſerve what account *Moſes* made of it: Who not contented with the Promiſe of an Aſſiſtant-Angel, tells God, that unleſs *his (a) Preſence it ſelf go up with them*; *i. e.* himſelf in Perſon, or by his ſpecial Appearance, he could not think of moving a ſtep further. But it will deſerve our moſt ſerious Contemplations, to conſider the *Ark* and *Mercy-Seat* above it: Where, between the *Cherubims*, God was pleaſed to diſcover himſelf uſually in the Brightneſs and Glory of the *Shechinah*, eſpecially when he gave Reſponſes from thence. And it will no leſs deſerve our Thoughts, to conſider the *High-Prieſt* in his Glory, with his *Miter*, *Ephod* and *Breaſt-plate*, and therein the *Urim* and *Thummim*; for the glorious and glittering Apparel in which he appeared; eſpecially the ſparkling Stones of the *Pectoral*, did not a little reſemble the ſhining and ſplendor of the *Shechinah*, whoſe chief Miniſter, in things Sacred; or to ſpeak more properly, in the Affairs of the Court and Houſhold, the High-Prieſt was. I ſhall only mention one thing further in relation to *Moſes*; *viz.* that God, in compliance with his requeſt *(b) to ſee his Glory*, did condeſcend that *his Glory ſhould paſs by him*; which no doubt was in a very unuſual manner.

Let us therefore deſcend to the Times that followed *Moſes*. And here in the *firſt place* we muſt obſerve the glorious Appearance of the *Angel (c)* to *Joſhua* with his glittering Sword drawn, *as Captain of the Lords Hoſt*; which all the ancient Chriſtians do, in one Voice, agree, was no other than Chriſt: Which ſeems the more probable, becauſe *Joſhua* pull'd off his Shoes, as *Moſes* had done before in much the like Caſe. And in the *next place*, to paſs by obſcurer Hints, let us conſider how *the Shechinah*, in the Days of *Ahab* and *Jezabel*, had *retired*

(a) See Exod. 33. 2, 3, 9, &c. *compared with* Chap. 23. 21, &c.
(b) Exod. 33. 18, 22. (c) Joſhua 5. 13, &c.

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from Israel *to Mount* Horeb (*a*) *again; where he conversed with* Elijah *in a calm and still Voice.*

I shall not now trouble you with any account of this Matter, after the Captivity; because though I despise not the Apocryphal Writings, yet I cannot build upon them as upon the Canonical ones. I shall therefore pass on to the New Testament immediately.

And here, though the brightest discovery of Truth is to be found, yet we cannot expect such Manifestations of the *Shechinah* as before; seeing the Oeconomy is wholly different, Christ having tabernacled now in Human Nature. However some Hints this way, and those very considerable ones, we may well take notice of here.

It may be look'd upon as highly probable, at least, that the Angel *Gabriel* appeared with some Lustre of the *Shechinah* upon him, to denote his Authority and Commission, both when he appeared to (*b*) *Zacharias* and *Mary*; seeing we find both of them surprized at the unusualness of the Vision. But the words of the Angel to *Mary*, when he describes the Immaculate Conception, deserve a particular Consideration: For when she asks how it was possible, that she, being a Virgin, should be with Child: He answers thus; (*c*) *The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee, &c.* Now what is this Holy Spirit and this Power of God that formed the Human Nature of Christ, in the Womb of the Virgin *Mary*? I know that our Modern Divines agree generally, that it was the Third Person of the Trinity. But I must beg their Pardon, if I say, that it does not seem to agree well with the Way and Manner of the Operation of the Persons of the Sacred Trinity, that the Third should be supposed to work any thing that bears any sort of *prior Relation* to the Second, though with respect to his Humanity. For as the old Maxim says justly, *Modus operandi sequitur modum subsistendi*; the manner of their Operation is consonant to the manner of their

(*a*) 1 Kings 19. 8, *&c.* (*b*) See Luke 1. 11, 12, *&c.* and Ver. 26, 28, 29. (*c*) Luke 1. 35.

subsisting.

ſubſiſting. And therefore I muſt be allowed to fall in with the Sentiment of the Ancients, who almoſt univerſally agree that it was Chriſt, as he was the *Logos* or *Shechinah* that formed to himſelf the Human Nature within the Womb of the Virgin *Mary*. I ſhall not ſpend time in Citations this way. One may ſerve for all here, conſidering the Antiquity and Authority of the Author. It is (*a*) *Juſtin Martyr* who writes after this manner. "By the Spirit and Power of God it is not lawful to underſtand any other thing than the *Logos*, who is the "Firſt-begotten (or Firſt-producer) in relation to God; "of which *Moſes* ſpake of old. It was he that came "upon the Virgin, and that overſhadowed her; not after the common manner, but by a Divine Energy, rendring her this way pregnant.

And as it was the *Shechinah* that overſhadowed the Virgin, and formed to himſelf a Body from her; ſo are we expreſly told, that he appeared to the Shepherds at the Sacred Nativity. For we are told the Story in theſe words, (*b*) *That the Angel of the Lord came upon the Shepherds, and that the Glory of the Lord* (i. e. *the* Shechinah) *ſhone round about them*, &c. And why may we not believe likewiſe, (*c*) that the *Star*, which the Wiſemen ſaw in the Eaſt, and by which they were directed to Chriſt, was an extraordinary Sign of the *Shechinah*'s being now tabernacled in Human Nature: For this was the Opinion that they themſelves ſeem'd to have of it.

However none can doubt but this was the deſign of the opening of the Heavens, at Chriſt's Baptiſm; and afterwards, when he was Transfigured: For I have ſaid enough already to put this beyond Diſpute.

Nay, as the *Logos* or *Shechinah* formed the Human Nature, that he united to himſelf; ſo it was the ſame *Shechinah* or *Logos* that raiſed the Man Chriſt from the Dead. He tells his Apoſtles, that *no Man took his Life*

(*a*) Apol. 1. pro Chriſt. p. 69. Edit. Grabii. *See alſo* Arnobii & Seraphonis Conflict. *which is added to* Irenæus, *Edit.* Paris. *p.* 540. B.
(*b*) Luke 2. 9. (*c*) Matth. 2. 10.

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from him, but that he laid it down of his own accord, and that he had power both to do ſo, *and to take it again.* And how he raiſed himſelf from the Dead, we are expreſly told, Rom. 6. 4, 5. *We are buried with him by Baptiſm; that like as Chriſt was raiſed up from the Dead by the Glory* (*i. e.* the Shechinah) *of the Father; even ſo we alſo ſhould walk in Newneſs of Life*, &c.

And when Chriſt aſcended to Heaven, he went up as the *Shechinah*, Acts 1. 9. *A bright Cloud receiving him, and at length vailing him from the ſight of his Diſciples.* And when they were gazing ſtill upwards, the Angels came and told them that they were to ſee Chriſt no more until the laſt Day; but that then they ſhould ſee Chriſt deſcend as the *Shechinah*, *in the ſame manner*, as to kind, *in which they had ſeen him aſcend*: But much more gloriouſly, as (*a*) our Saviour himſelf has ſufficiently informed us; and after him, (*b*) the Apoſtle *Paul*.

Now it is to be taken notice of here, by the way, that *the bright, white, and ſhining Garments, with which the Angels are ſaid to appear, is a Sign and Evidence of their being the Servants of the* Shechinah, *as wearing thus his Livery.* And as *Moſes* and *Elias* appeared after this manner at the Transfiguration, ſo whenever any Angel or Angels were ſeen by the Saints, eſpecially when they acted with any direct Relation to what concerned Chriſt, we may ſtill obſerve them to have appeared more or leſs Luminous and Reſplendent, in ſo much, that from hence they get the Denomination of the *Angels of Light.* So appeared the two Angels to the Women that came to the Sepulcher, who were ſeen in ſuch *ſhining Garments* (*c*) as frighted the Women, unacquainted with ſuch ſights. And we are told, that *Mary* particularly ſaw theſe two Meſſengers *clothed in white* (*d*) or luminous Garments, *ſitting the one at the Head, and the other at the Feet, where the Body of Chriſt had lain.* A poſture remarkable, becauſe it anſwered exactly to the Poſture of the Cherubims

(*a*) Mat. 25. 31, &c. Chap. 16. 27. Luke 9. 26, 27. (*b*) 2 Theſſ. 1. 7, 8. (*c*) Luke 24. 4. (*d*) John 20. 12.

upon

upon the Mercy-Seat above the Ark. And to both these therefore may the Apoſtle *Peter* be ſuppoſed to allude, when ſpeaking of the Truths of the Goſpel, he ſays, (a) *Which things the Angels deſired to look into.* When Chriſt was aſcended to Heaven, we read alſo, that the two Angels that ſpake to the Diſciples were ſeen *in white Apparel* (b). So did the Angel that appeared to *Cornelius*, (c) who was ſeen as *a Man in bright clothing.* And yet more remarkably did the Angel come, as the Meſſenger (d) of the *Shechinah*, who delivered *Peter* out of Priſon: For when he came, *a Light ſhone with him in the Priſon.* In like manner doth *John* deſcribe the Angels that were to pour out the laſt Plagues on the Beaſt, whom he ſaw in Viſion (e) *Coming out of the Temple, clothed in pure and white Linnen, and girded about their Breaſts with Golden Girdles.* And he adds, *And the Temple was filled with Smoke from the Glory of God*, or from the *Shechinah*, &c.

And perhaps we may here receive no ſmall Light, as to the remarkable Death of *Herod Agrippa.* The Account of *Luke* is this. (f) *And upon a ſet day* Herod *arrayed in Royal Apparel, ſat upon his Throne, and made an Oration unto them. And the People gave a Shout, ſaying, It is the Voice of a God, and not of a Man. And immediately the Angel of the Lord ſmote him, becauſe he gave not God the Glory, and he was eaten of Worms and gave up the Ghoſt.* Let us now hear the Relation of this Paſſage from *Joſephus.* (g) " *Herod*, ſays he, going " down to *Cæſarea*, made various Sports and Shows there " in Honour of *Cæſar*; and on the ſecond Day, being " *moſt gorgeouſly apparelled, and the Sun ſhining very* " *bright upon his bright clothing*, his flatterers ſaluted " him for a God, and cried out to him, *Be merciful unto* " *us, hitherto we have feared thee as a Man, but henceforth we will acknowledge thee to be of a Nature more*

(a) 1 Pet. 1. 12. (b) Acts 1. 10. (c) Acts 10. 3, 22, 30. (d) Acts 12. 7. (e) Rev. 15. 6, 8. (f) Acts 12. 21, &c. (g) Antiq. Jud. Lib. 19. Cap. 7.

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excellent than human Frailty can attain unto. The wretched King reproved not this abominable Flattery, but did digeſt it. And not long after he eſpied the Owl, which the German had foretold to be the Omen of his Death. And ſuddenly he was ſeized with miſerable Gripings in his Belly, *&c.* And then he goes on to tell us, how he challenged his Flatterers for calling him a God, and afterwards how miſerably he died. I only take notice of this, that the Refulgency of his rich and bright Garments, when ſhone upon by the Sun, having ſome reſemblance to the Appearance of the *Shechinah*, his wicked Flatterers declare they will henceforth own and worſhip him as ſuch. And whether it be true or not, that he deſigned to be ſo look'd upon before, and had contrived ſuch a Repreſentation of himſelf for this purpoſe; yet it is plain, that he was pleaſed with it, as expecting ever afterwards to be worſhipped as the true *Shechinah* and *Meſſias*. And therefore no wonder, if he who is jealous of his Honour, and will never give *his Glory or Shechinah* to another, did make him immediately a Monument of his Diſpleaſure.

But to return. After Chriſt's Aſcenſion we read of more than one Inſtance of his repreſenting himſelf with the Glory of the ancient *Shechinah*: So he did to *Stephen*, (*a*) who looking up ſtedfaſtly into Heaven, *ſaw there the Glory* (*or* Shechinah) *of God, and Jeſus ſtanding at the Right-hand of the ſame.* Something of this ſort we read of in the Caſe of *Ananias* and *Peter* (*b*): For both of them ſaw ſomething of the Glory of the Lord, though it was in a Viſion or Trance only; and to both of them Chriſt is ſaid to have ſpoken. But the moſt illuſtrious Manifeſtations of Chriſt, as the *Shechinah*, were to *Paul* and *John*. As for *Paul* we have a threefold Account (*c*) of the extraordinary Manifeſtation of Chriſt this way to him; of which he gives this remarkable Account to *Agrippa*. *At Mid day, O King, I*

(*a*) Acts 7. 55. (*b*) Acts 9. 10, *&c.* and Chap. 10. 10, *&c.*
(*c*) Acts 9. 3, *&c.* Chap. 22. 6, *&c.* and Chap. 26. 13, *&c.*

ſaw

saw in the way a Light from Heaven, above the brightness of the Sun, shining round about me, and them which journied with me, &c. Now we find not that he saw Christ in human Shape, tho he heard a human Voice: And yet we find that he looks upon this as the seeing of him. For, as it is essential to the Character of an Apostle to have seen Christ, so as he might be a Witness of his Resurrection (for the Disciples agree upon this as a (*a*) necessary Qualification in any that was to be chosen into that Order:) So we find the Apostle *Paul* giving this proof of his Apostleship; (*b*) *Am I not an Apostle? Have I not seen Jesus Christ our Lord?* But when and where did he see Christ? Take his own Answer, in that place where he expressly proves the truth of the Resurrection; where, after he had told us, how often Christ had appeared after his Resurrection, and to whom; he adds, (*c*) *And last of all he was seen of me also, as of one born out of due time.* So that it is plain, that *Paul* never saw Christ as *Man*, but as the *Shechinah*. And yet he calls this the seeing of the *Lord Jesus*. And well he might; seeing this was his Ancient and most glorious Form or Way of Manifesting himself. But however, I take notice of this chiefly upon this Account; that we may see hence, that the Apostle reckoned that he had seen Christ as really as any of the other Apostles had done; and consequently that it was his Opinion, that the seeing of the *Shechinah*, though without the Appearance of *human Likeness*, was the seeing of Christ as much as if both had been seen; as was the Case of *Stephen*. So that the *Shechinah* and *Christ* do appear from hence to be *equivalent Terms*, denoting the same Person, as much as *Jesus* and *Christ* do. But there was yet a more wonderful Manifestation of the *Shechinah*, which the Apostle *Paul* was priviledged with when he was caught up to Paradice (*d*). However, we must say nothing of this, seeing the Apostle himself was obliged to say nothing of it, except in general Terms

(*a*) Acts 1. 21, 22. (*b*) 1 Cor. 9. 1. (*c*) 1 Cor. 15. 8. (*d*) 2 Cor. 12. 1, 2, &c.

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though no doubt it was glorious and raviſhing beyond all Expreſſion.

But the beloved Diſciple *John* ſeems to me to be yet further honoured this way, than even *Paul* himſelf; at leaſt with reſpect to our apprehending of this matter. For it is he that gives us the moſt eminent Deſcriptions of Chriſt, as the *Shechinah*, and his Kingdom as ſuch. See for this what he ſays of Chriſt, as he ſaw him in Viſion, in the beginning of the Apocalypſe. (*a*) *In the midſt of the Seven Golden Candleſticks*, ſays he, *one appeared like unto the Son of Man, clothed with a Garment down to the Foot, and girt about the Paps with a Golden Girdle. His Head and his Hairs were white as Wool, as white as Snow; and his Eyes were as a flame of Fire; and his Feet like unto fine Braſs, as if they burned in a Furnace*, &c. And afterwards he deſcribes Chriſt in another manner, (*b*) as *ſitting upon a white Horſe; having a Bow in his Hand, and a Crown on his Head, going forth conquering and to conquer.* Which receives Light from another Deſcription. (*c*) *And I ſaw Heaven opened, and behold, a white Horſe; and he that ſat upon it was called Faithful and True, and in Righteouſneſs he doth Judge and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns; and he had a Name written, which none knew but himſelf. And he was clothed with a Veſture dipt in Blood; and his Name is called the Word of God.* To theſe let us add one Paſſage further. When we are told of the Glory of the new *Jeruſalem*, this is added, (*d*) That it had *the Glory of God in it, her Light being*, upon this Account, *like unto a moſt precious Stone, even like a Jaſper Stone clear as Chryſtal.* But leſt this ſhould not be enough to give us a clear view of the *Shechinah*, it is further told us, (*e*) That *the City had no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God did lighten it, and the Lamb is the light thereof.* Where it deſerves ſpecial Obſervati-

(*a*) Rev. 1. 13, &c. (*b*) Rev. 6. 2. (*c*) Rev. 19. 11, &c.
(*d*) Rev. 21. 11. (*e*) Ver. 23.

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on, that *the Glory of God*, and *the Lamb*, are ſpoken of as the ſame, *i. e.* the ſame *Chriſt*, who is denominated by the firſt, in relation to his Character of being the Son of God; and by the Second, in relation to his being the Antitype of the Old Teſtament Sacrifices, as he is the *Meſſias*, now known as the Son of Man.

And now, I think, I have ſaid enough to introduce your Minds to the diſtinct Apprehenſion of the train of thoſe eminent Diſpenſations of the frequent Appearances of the Son of God as the *Shechinah*, or viſible Glory of God. So that we are not like to be beat out of this Notion afterwards, *That the ſame Perſon who aſſumed our Nature, and whom we know by the Name of Jeſus Chriſt, did of Old appear on Mount* Sinai, *at the giving of the Law, and on other occaſions.* And indeed the Objections againſt this Opinion are hardly worth mentioning, though propoſed by Great Men. They are but two; for I never heard of more.

The *firſt Objection* is taken from thoſe places, (*a*) where *the Law is ſaid to be given by Angels:* For this, ſay they, is oppoſed to *the Goſpels being given by Chriſt.*

To which I anſwer, in the *firſt place*, that the Law is ſaid to have come by *Moſes*, and that, in contradiſtinction to the Goſpels being brought to us by Chriſt. And yet this does not ſay that Chriſt did not give the Law alſo. (*b*) *Moſes was indeed faithful in God's Houſe as a Servant, but Chriſt as a Son over his own Houſe.* So that, tho' both the Angels and Moſes were concerned in the giving of the Law; yet the *Shechinah* had the principal and ſuperior part of the Management.

But *next*, I ſay, that the Reaſon why Angels are ſaid to give the Law, is, becauſe it was by their Miniſtration that Chriſt ſpake and acted. He had not yet aſſumed our Nature: And therefore it was decorous to his Grandeur to ſpeak by the Intervention of ſome Angel. But as when we hear an Officer or Herald read a King's Proclamation and publiſh it, we are obliged to ſuppoſe that it

(*a*) Heb. 2. 2, 3. Gal. 3. 19. (*b*) Heb. 2. 2, 3, 5, 6.

is

is the King that ſpeaks: So though the Angels formed the Voice, yet it was the Son of God that properly ſpake, if we regard the Authority of the thing. And unleſs this be ſuppoſed, it is impoſſible to conceive how a created Angel, that is good, could, or durſt uſurp the Stile of God, and require Worſhip and Obedience as ſuch. But if the Son of God was the Perſon ſpeaking, it is all one who was the Herald or Common-Cryer.

And this will ſerve likewiſe for an Anſwer to the *ſecond Objection*, which is taken from the firſt words of the Epiſtle to the *Hebrews*, which are to this import; *That God, who at divers Times and in ſundry Manners, ſpake of old by the Prophets, has in theſe laſt Days ſpoken to us by his Son.* For the diſcrimination here between the two Oeconomies is only as to the manner of the Mannagement. God ſpake not of Old Times to Men by any Perſon who was called or known by the Name of the Son of God: Nor did the Son of God ſpeak by any Mouth that could be called his own properly, but by ſome Organ or un-united Angel. And yet for all this we may well ſay, that God ſpake by him whom we know now to be his Son. And that the Son of God ſpake then really and truly, though not by the Organ of an inferior Nature united to himſelf. In a word, the *Logos* ſpake but not the *Loganthropos*. And God ſpake by the *Shechinah*, but not by the *Shechinah made Man*: So that the excellency of our Diſpenſation, above the former is this; that the *Shechinah* or *Logos* has actually aſſumed our Nature, and appeared to ſpeak and act this way plainly and familiarly. Whereas of Old he was only ſeen in the Emblem of bright Fire and luminous Clouds, and heard by a ſound of words formed there, by the miniſtration of Angels, while neither that Fire nor thoſe Clouds were perſonally united to him, as a real Body; nor that Voice conſequently his own Voice properly, as to the pronunciation; though otherwiſe it was his own as to the Authority ordering it to be ſo, and as to the Power alſo (originally at leaſt) that formed the Sound. So that if we do but diſtinguiſh between Chriſt, as the *Shechinah*

or *Logos* of God of Old, and as *God's Son Incarnate* or *made Man* now; we may eaſily account for all the different Expreſſions of this kind which occurr in the Scripture: Where ſome of them muſt relate to his Pre-exiſtence and Appearance of Old, and others, to his coming into the World in the Fulneſs of Time. Hence *Juſtin Martyr* (*a*) ſays; "That the *Logos* both ſpake by the Prophets "of Old, and afterwards by himſelf alſo, being for this "end made ſubject to like Infirmities with us.

But it is time now to proceed to the Third Head propoſed. And in handling that, we ſhall find more Light ſtill, as to the Appearance of Chriſt as the *Shechinah*. For I have reſerved ſome of the moſt memorable Paſſages this way, to this Part of our work; as being ſuch as carry ſome peculiar Aſpect in them, beſides that which they contain in common with the other Citations; and which therefore deſerve to be carefully inquired into.

The III*d* Thing then to be conſidered is, Whether the *Shechinah* did ever appear to the Eye and View of any Perſon as ſuch, in the Shape or Form of a Man, before Chriſt's Incarnation.

It is not eaſy to determine, in this Matter, one way or another: For the Queſtion is not here; 1ſt, Whether the *Shechinah* did aſſume the Likeneſs of a Man. For it is plain, that it was no other than the *Logos* that appeared to *Abraham* and the Patriarchs of Old. And we have already ſhew'd, that it was he that reaſoned with *Abraham*, concerning the Deſtruction of *Sodom*; that wreſtled with *Jacob*; and that appeared to *Joſhua* as the Captain of the Lord's Hoſts. But in theſe Inſtances the brightneſs of the *Shechinah* was withheld; ſo that only a Man was ſeen, though no doubt in a very Majeſtick and Awful Aſpect. Nor, 2*dly*, is this the Queſtion, Whether the *Shechinah* did appear in ſuch a pompous and glorious Equippage, as to leave room for the Imagination to form an Idea of him, as a great Prince. For when we ſee a

(*a*) In Apolog. 1. p. 49.

Prince's Chariot attended with his Guards and Servants, paſſing by upon a ſolemn Occaſion, we are apt to ſay, We ſaw the King, or ſuch a Prince paſs by, even when we had perhaps no view, or no diſtinct one of his Face or Perſon. For in this Senſe the *Shechinah* was ſeen oftner than once of Old, as upon Mount *Sinai*, and in the Tabernacle and Temple. And we may juſtly think that this is ſuppoſed to have been ſeen by *Eliſha*; when it is ſaid, (*a*) That *he ſaw his Maſter* Elijah *wafted up by a Whirlwind to Heaven in a Chariot of Fire, drawn by Horſes of Fire.* For from that time, (*b*) *The Spirit by which* Elijah *was acted, reſted upon* Eliſha. And to this purpoſe alſo we may ſuppoſe, was that which *Eliſha*'s Servant ſaw, *viz.* (*c*) *The Mountain where he was full of Horſes and Chariots of Fire, round about the Prophet.*

Nor *3dly*, is the Queſtion this; Whether the *Shechinah* did manifeſt himſelf in Viſion to any, as a Man, with the Glory of the *Shechinah* upon him. For it cannot be denied but this was done oftner than once. And now that I have mention'd this, it may not be amiſs to conſider ſome of thoſe Manifeſtations or Repreſentations of the *Shechinah*. The *firſt* I ſhall take notice of is, that which *Iſaiah* ſaw; which moſt probably was in an Ecſtatical Viſion. (*d*) *I ſaw*, ſays he, *the Lord ſitting upon a Throne, high, and lifted up, and his Train* (*i. e.* the Splendor of his Glory, (as the *Targum* ſays) *filled the Temple. Above this Throne* (in ſuch a Poſture as the Cherubims were ſeen, above the Mercy-Seat upon the Ark) *ſtood the Seraphims proclaiming his Praiſes, in ſuch manner, that the Poſts of the Door moved, and the whole Houſe became full of Smoke*; *i. e.* full of the bright and fiery Cloud, that was the conſtant mark of the Preſence of the *Shechinah*. It is true, it is not expreſly ſaid, that the Lord appeared in the Form of a Man, ſitting in this Throne. But this ſeems to be plainly ſuppoſed. However, if this ſhould be reckoned to be ſaid without

(*a*) 2 Kings 2. 11, 12. (*b*) Verſ. 15. (*c*) 2 Kings 6. 16, 17.
(*d*) Iſa. 6. 1, 2, &c.

ground, the next Inſtance will be undeniable this way. But before I mention that, I deſire it may be conſidered, that this Appearance, whatever it was, was of Chriſt as the *Logos* or *Shechinah*. For the Apoſtle *John* is expreſs this way, when after he had referred (*a*) to what the Lord ſpake to *Iſaiah*, when he appeared thus to him, he adds this, as that which we ought to believe: (*b*) *Theſe things, ſaid* Iſaiah, *(i. e.* wrote down from the Mouth of the *Logos*, as ſpoken by him) *when he ſaw his Glory, and ſpake of him.* If then the Glory which the Prophet ſaw, was the Glory of Chriſt, or the *Shechinah*, it ſeems to be probable, that he did then appear under the reſemblance of a Man, as a prelude of his Incarnation. But I aſſert nothing this way. However, the *ſecond* inſtance, as I ſaid, will be plain and undeniable. It is that which we have recorded, as ſeen by the Prophet *Ezekiel*, in his firſt Chapter: Where, after he had given us a long Account of his Viſion of the Four ſtrange living Creatures, with four different Faces, *viz.* that of a Man, Lion, Ox, and Eagle, and with four Wings, and Wheels between them, all of them animated and moved by one Spirit; he proceedeth to tell us, (*c*) *That above the Firmament that was over their Heads, was the likeneſs of a Throne, of the colour of a Sapphire ſtone, upon which ſat one in the Likeneſs of a Man above upon it.* Now round about this glorious Appearance of a Man, within the Throne, was *a bright ſhining, like that of delicate Amber, burning or darting forth Rays like Fire.* The Prophet plainly ſeems to be at a loſs, to repreſent fully the brightneſs or ſhining that environ'd this glorious Perſon. Therefore he compares it *firſt* to Amber, and *then* to Fire, that ſhone upwards from his Loins, and downwards from his Loins as he ſat on his Throne, and round about every where. And *laſtly*, he compares it to the Rainbow, when it ſhines fully in all its colours. By all which we may attain, perhaps, to form ſome tolerable

(*a*) *Compare* Iſa. 6. 9, 10. *with* John 12. 36, 37, 38, 39, 40.
(*b*) John 12. 41. (*c*) Ezek. 1. 26, *&c.*

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Idea of the *Shechinah*. Now that we might not be at any loſs to conceive who this glorious Perſon thus appearing was, he adds. *This was the Appearance of the Likeneſs of the Glory of the Lord*, or of the *Shechinah* or *Logos* of God, as we may render the words. Upon which Appearance, the Prophet, knowing who it was that appeared to him, *fell down before his Lord upon his Face*. After which he proceedeth in the next Chapter to tell us, what this glorious Perſon ſaid to him, who aſſumes to himſelf the Title (*a*) of the *Lord God*. And we find that this was not the only time that he ſaw this Appearance: For he tells us afterwards, (*b*) *That as he ſat in his Houſe with the Elders of* Judah, *the Hand of the Lord fell upon him*; *i. e.* he fell into an Ecſtaſie; and that he then beheld and ſaw *a Likeneſs, as the Appearance of Fire*; (wherein was the Likeneſs of a Man: for he adds) *from the Appearance of his Loins downwards was Fire*; *and from his Loins upwards was brightneſs, or the colour of Amber. And behold*, ſays he, *this was the Glory or* Shechinah *of the God of* Iſrael, *according to the Viſion that I ſaw in the plain*; *i. e.* that which we mentioned before. Nay, we have a further and remarkable Account of the ſame appearing again to this Prophet, after what he had repreſented to him of the ſix Men ſent forth to ſlay the Wicked, and the Man with the Writers-Inkhorn, that was ordered to mark out the Godly for ſafety. For, ſays the Prophet, I ſaw the Man with the Inkhorn report what he had done, *viz.* to the *Shechinah* upon the Throne, ſaying, (*c*) *I have done as thou haſt commanded me*. Immediately upon which he adds, (*d*) *Then I looked, and behold in the Firmament that was above the Head of the Cherubims, there appeared over them, as it were, a Sapphire ſtone, as the Appearance of the likeneſs of a Throne. And he* (*i. e.* whom he had ſeen ſitting upon that Throne at firſt, and ſaw now again) *ſpake unto the Man clothed with Linnen, and ſaid, go in between the Wheels, even under the*

(*a*) Ezek. 2. 4. (*b*) Ezek. 8. 1, 2, 4. (*c*) Ezek. 9. 11. (*d*) Ezek. 10. 1, 2, &c.

Cherub, &c. So that we have no leſs than three Appearances of the *Shechinah*, as a Man, in Viſion to this Prophet; and all of them in the ſame manner, at leaſt with no material variation. And this may make it probable, that the Prophets ſaw ſuch an Appearance frequently, even then, when they do not deſcribe it, as *Ezekiel* does. I cannot but think that *Jacob* had ſuch a ſight, when he had the Dream or Viſion, in which he ſaw the Appearance of *(a) the Ladder, that reached from Heaven to Earth; upon which the Angels aſcended and deſcended perpetually, according to the Direction of him that was ſeen above the Top of the Ladder:* Whoſe Poſture is ſpoken of as *ſtanding*; and who appeared, no doubt, in a very glorious manner above the Angels; who yet were repreſented as exceeding glorious, that they might be known to be the Angels of Light. There is therefore a threefold *Behold*. For the words run thus: *He dreamed, and*, behold, *a Ladder*,— *And* behold *the Angels of God* — *And*, behold, *the Lord ſtood above it, and ſaid, I am the God of* Abraham, *&c.* Or as the *Targum* of *Onkelos*, and that alſo of *Ben Uzziel* has it, Behold, the Glory of *Jehova* (*i.e.* the *Shechinah*) ſtood above it. And I cannot but think that ſuch was the Viſion that *Micaijah* had, when he tells *Ahab* and *Jehoſhaphat*, (*b*) *That he ſaw the Lord ſitting on his Throne, and all the Hoſt of Heaven ſtanding by him on his Right-hand and on his Left*, &c. For theſe words ſeem plainly to denote an human Appearance, when he ſpeaks of the Poſture of his ſitting on his Throne, and of the Poſition of the heavenly Hoſts, with reſpect to his Right and Left-hand. But there is a *third* Inſtance of this kind that is very remarkable, *viz.* that which *Daniel* had, after the Repreſentation of the four Monarchies, under the Emblem of four Beaſts. His words are theſe. (*c*) *I beheld till the Thrones were caſt down, and the Ancient of Days did ſit, whoſe Garment was white as Snow, and the Hair of his Head like the pure Wool. His Throne*

(*a*) Gen. 28. 12, 13, &c. (*b*) 1 Kings 22. 19. (*c*) Daniel 7. ver. 9, 10.

was

was like the fiery Flame, and his Wheels as burning Fire. A fiery ſtream iſſued and came forth from before him. Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him. (a) ——*I ſaw in the Night Viſions, and behold one, like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him Dominion and Glory, and a Kingdom that all People, Nations and Languages ſhould ſerve him: His Dominion is an everlaſting Dominion, that ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.* —And then he tells us the Interpretation of this, by one of thoſe that miniſtred unto the Ancient of Days. Where among other things, are theſe words; (b) *That the Horn made War with the Saints, and prevailed againſt them; until the Ancient of Days came, and Judgment was given to the Saints of the moſt High,* &c. Adding theſe words, (c) *And the Kingdom and Dominion, and the greatneſs of the Kingdom ſhall be given to the Saints of the moſt High; whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.* All Interpreters do agree, that Chriſt or the *Meſſias* is he that is ſpoken of, under the Title and Deſignation of *Son of Man*: Which is indeed too plain to be denied. But I have been ſurprized to find them all agreeing likewiſe in this, That the Father is here repreſented under the name of the Ancient of Days, and by the Emblems made uſe of to deſcribe him. For if this be, how comes it to paſs, that Chriſt ſhould aſſert, (d) *That no Man ever ſaw his ſhape*; *i.e.* ſaw him under any Repreſentation or Emblem, as I have proved we muſt underſtand his words. Nay, does not the Apoſtle alſo ſay, (e) *That no Man ever ſaw him, or can ſee him?* But I ſhall not now repeat what I have ſaid to this point, both in the Firſt Book, and in the Beginning of this ſame Chapter; Which, I think, is ſo demonſtratively, though briefly

(a) Ver. 13, 14. (b) Ver. 22. (c) Ver. 27. (d) John 5. 37. (e) 1 Tim. 6. 16.

proved, that there is no poſſibility of anſwering it. It is true, it may be ſaid, that theſe Expreſſions ſpeak of the Father's being ſeen really by the Eye, and ſo make nothing againſt the common Expoſition of this place, ſeeing *Daniel* ſaw this in Viſion only. But though this be true, that *Daniel* ſaw this only in Viſion, yet the general Aſſertions of Chriſt and the Apoſtle Militate againſt ſeeing the Father this way, as well as otherwiſe, from the Reaſon of the thing: Seeing the Father is ever repreſented as altogether Inviſible, ſo as never to have given any Emblem either to the Eye or Imagination, by which to repreſent him: As on the other Hand, the *Logos* is ever ſet forth as the viſible Repreſentation of the inviſible God. And indeed he that will narrowly look into the words of *Daniel* will find, that *he* that is called the *Son of Man* is alſo called *the Ancient of Days*; and afterwards, *the moſt High* alſo. For in the 9th and 10th Verſes, the Ancient of Days is plainly deſcribed as the *Shechinah*, and therefore is undoubtedly the ſame. Then in the 13th and 14th Verſes, Chriſt is ſpoken of as the *Son of Man*; i. e. with reſpect to his State of Humiliation. And that a *Decorum* might be kept between this Twofold repreſentation of Chriſt, as the *Logos* and as *Man*, it is ſaid, that the one is brought near to the other, and all Dominion, Glory, and Power put in his Hand. Which Account, when ſtript of its figure, amounts to this much, *That Chriſt, as Man, having for a time diveſted himſelf of the outward appearance of the* Shechinah, *did, upon his finiſhing his Work on Earth, aſcend with the Clouds of Heaven, and there was inveſted with the* Shechinah *Solemnly. Upon which all Power is put again into his Hands; but in another reſpect,* viz. *not barely as the* Logos, *but as the* Loganthropos. *So that afterwards he comes to be intituled,* in that reſpect, *with the Name of the* Ancient of Days, *and* moſt High; *his Kingdom being an everlaſting Kingdom; and all being obliged to ſerve and obey him as the Man who is glorified with the conſtant and full Preſence and Appearance of the* Shechinah. But to proceed,

The Queſtion which I propoſed to conſider, is properly this: Whether Chriſt did ever, before his Transfiguration upon the Mount, appear to the Eyes of Men, as a Man and as the *Shechinah*, at one and the ſame time. The moſt Reverend and moſt Learned Dr. *Tenniſon*, the preſent worthy Archbiſhop of *Canterbury*, ſeems to be difficulted, as to this point; and therefore ſays, (*a*) "Whether the *Shechinah* of God ever appeared (out of a "Viſion) in Light organized in Man's Shape, I am not "certain. And indeed this is *dignus vindice Nodus*, A Point that ſeems to have its Difficulties attending it. I ſhall not therefore determine any thing further this way, than to conſider two Paſſages, which, I confeſs, do incline me to believe the Affirmative of the Queſtion. The *firſt Paſſage* is that, where *Moſes* tells us; (*b*) *That he himſelf, with* Aaron, *and* Nadab, *and* Abihu, *and with ſeventy more of the Elders of* Iſrael, *went up to Mount* Sinai *at God's command. And there*, ſays he, *they ſaw the God of* Iſrael, *and there was under his Feet, as it were, a Paved work of a Sapphire ſtone, and as it were the Body of Heaven in its clearneſs.* And then he adds, by way of Remark, that though they had ſo unuſual a Manifeſtation of God, *yet he laid not his Hand* upon any of them ſo as to kill them, or terrifie them; but they were all preſerved: For, ſays *Moſes*, *They ſaw God and did eat and drink.* Which laſt words ſome underſtand in this Senſe, that though they ſaw God, yet they liv'd to eat and drink afterwards: Which was a refutation of the vulgar Notion, that none could ſee God and live. But then, as none can ſuppoſe that the Eſſence of God can be ſeen at all, or the Father under any reſemblance, as we have proved: So it is plain, that this was the *Logos* or *Shechinah* that diſcovered himſelf; who, ſeeing he is God, is ſaid to be ſeen by them, as allowing them to behold him under a glorious emblematical Repreſentation. Him they ſaw thus and liv'd, becauſe they had his allowance

(*a*) Diſcourſe of Idolatry, *Chap.* 14. *Pag.* 316. (*b*) Exod. 24. 1,—9, &c.

to

to come up, and did not intrude themſelves without leave. The *Chaldee* Paraphraſe of *Onkelos* renders the words excellently, after this manner. *And they (i.e.* the Elders of *Iſrael*, and *Aaron* and his Sons) *ſaw the Glory (or* Shechinah) *of the God of* Iſrael, *and under the Throne of his Glory, as the work of a precious Stone, and as the Aſpect of Heaven, when it is clear and ſerene. And no inconvenience happened to the Princes of* Iſrael: *For they ſaw the Glory of the God of* Iſrael, *and they rejoyced in their Sacrifices, which were accepted by God, (and they were refreſhed) as if they had eat and drunk.* The Targum of *Jonathan Ben Uaziel* has it thus. *And* Nadab *and* Abihu *(with the reſt of the Princes) lifted up their Eyes, and ſaw the Glory of the God of* Iſrael *(i. e. the* Logos *or* Shechinah). *and under the* Footſtool *of his Feet, which was placed under the Throne upon which he ſat, was the Appearance of a blew Stone, like unto Sapphire. Which was the Memorial of* Iſraels *former ſlavery under the* Egyptians, *when they were forced to be drudges to them in making Bricks, of (blew) Clay. —The ſplendor of the Chair, wherein the Lord of the Univerſe ſat, (and under which the Angel* Gabriel *had placed this Pavement) was like to the ſparkling of a precious Stone, or like the brightneſs of the whole Heavens, when they are not blackned with any Clouds.* And to the ſame purpoſe does the *Jeruſalem Targum* make this ſhort Note upon this Paſſage. *The Footſtool under his Feet was like a piece of Workmanſhip made of a white or ſhining Sapphire, or like the Aſpect of the Skie,* in a fair Day, *without Clouds.* Now it is remarkable, that in the Hebrew Text, *Moſes* ſays, not that they ſaw *the Glory of the Lord*, as he does, when he ſpeaks of the light and bright Clouds, which the whole Nation of *Iſrael* ſaw, but that they ſaw *the God of* Iſrael himſelf, as the Expreſſion is once and again. As therefore it is certain, that they were admitted to ſee what the People were kept back from; ſo it ſeems to be equally plain, that they ſaw God in an human Appearance. Only the Glory of the *Shechinah*, that inveſted this human Form, was ſo great, that they could not view his Face or Body diſtinctly,

theſe

these being such, as if all the Luminaries of Heaven had united to compose one central Brightness. Which therefore, obliging their Eyes to turn downward, they saw the Feet of a Man distinctly, which were set upon a Foot-stool like unto a Floor or Paved-work of a bright Sapphire-stone: So that though the Seventy three Persons that were with *Moses* were allowed to see the *Logos* in an human Shape, yet this was in such a dazling manner, as well as at such a distance that they were not able to form any particular or distinct Idea of him they saw, and therefore could draw no Picture of him, if they had had never so great a Mind to do so. Now, when the Elders had seen this sight, we read in the sequel of this History, (a) *That* Moses *and* Joshua *are called up to the Mount particularly, and go further and nearer to the* Shechinah. So that *Joshua* seems to be allowed to see this glorious Appearance more distinctly than any of the rest of the Princes; though no particular Account of it be left upon Record. But it would seem that *Moses* and he were with the *Shechinah* all those *six Days* (b), that the external Appearance of it, as bright devouring Fire, was seen by the People. But yet *Joshua*, tho he was with *Moses* within the skirts of the Cloud, was not allowed to go into the midst of it: For that was the Prerogative of *Moses*, (c) *Who was there alone with the* Logos, *his God and Master for Forty Days and Forty Nights*. So that there were no less than *four* distinct Degrees of the Manifestation of the *Logos*. The *first* was that whereby he discovered himself to all the People, *viz.* in the Light, Fire, and white Clouds. The *second* was in the Appearance, which the Seventy Princes and *Aaron* and his Sons were priviledg'd with. The *third* was a clearer Manifestation of the same made to *Moses* and *Joshua*, for six Days. And the *fourth* was that which *Moses* alone was privileged with. How glorious and distinct the Manifestation of the *Logos* was to *Moses*, during his Forty Days Abode upon the Top of the Mount, is inconceivable to us: For *Moses* durst

(a) Ver. 13, 14, &c. (b) Ver. 16. (c) Ver. 12, 16, 18.

not

not attempt any Deſcription or Account of it, no more than *Paul*, (*a*) of what he ſaw and heard during his Rapture into the Third Heavens. I make no queſtion however, but that *Moſes* ſaw Chriſt in the ſame manner as he ſaw him afterwards at his *Transfiguration*. But he was obliged, upon many Accounts, to make no mention of this; and particularly, that no occaſion of Idolatry might be given to a Nation that was very much inclined this way. And therefore he tells them, (*b*) *That all the time that they ſaw the* Shechinah *upon the Mount, they never ſaw the ſame organized or formed in a human Appearance, nor in any other; to the end that they might make no Image or Reſemblance of him.* But however, we cannot doubt but that *Moſes* ſaw the *Logos* in the diſtinct Appearance of the ſame Man, he afterwards was ſeen to be; ſeeing he was admitted to converſe ſo long and ſo intimately with him, and ſaw him write the Decalogue in Tables of Stone. For the Rays of the *Shechinah* were then ſo attemper'd, as rather to cheriſh the Body of *Moſes* than to be any way offenſive, as it was afterwards likewiſe the Caſe of the Three Apoſtles, when Chriſt was Transfigured. For had not that glorious Light been thus attemper'd both theſe times, it had proved too ſtrong either for *Moſes* of Old, or the Apoſtles afterwards. As a proof of which, we read, that when the *Shechinah* did remove from the Mount to the Tabernacle, neither the Prieſts nor even *Moſes* himſelf durſt enter into it. And ſo it was alſo in *Solomon*'s time, when the *Shechinah* firſt took Poſſeſſion of the Temple: For the Light was ſo bright, and the Clouds ſo fervent and ſtrong, that the Prieſts were not able to enter in, until theſe were afterwards attemper'd, ſo as human Frailty could ſupport under the ſame. However the *Shechinah* left his mark of Honour on *Moſes* at this time, (*c*) *in leaving ſuch a brightneſs and ſhining on his Face, as was dazling to the* Iſraelites, *in ſuch ſort, that they were not able to look upon him.* And yet it is obſervable, that though *Moſes* ſaw his Lord

(*a*) 2 Cor. 12. 1, &c. (*b*) Deut. 4. 15. (*c*) Exod. 34. 29, &c.

and

and Maſter ſo diſtinctly above all others, that it is juſtly written; (*a*) *That the Lord did converſe with him Face to Face, as a Man ſpeaketh unto his Friend.* I ſay, notwithſtanding of all this, the brightneſs of the *Shechinah* was ſuch even to him, as to be dazling, and in ſome ſort confounding to his ſight: And therefore *Moſes* begs further to ſee *his Glory* or *Face.* For theſe two appear to be the ſame, by the Requeſt and Anſwer. (*b*) *Moſes* ſays, *I beſeech thee, ſhew me thy Glory.* The Lord anſwers, (*c*) *Thou canſt not ſee my Face; for there ſhall no Man ſee my Face, and live.* *Maimonides* (*d*) ſuppoſeth that *Moſes* deſired to ſee the divine Eſſence; and therefore was denied his Requeſt, becauſe no Man in this State can ſee that. But it is juſtly ſuppoſed by Divines, that the divine Eſſence can be ſeen by none but God himſelf; no, not by the higheſt Seraphims. I do not think that *Moſes* had any ſuch Metaphyſical Notions, as have ſince obtain'd. His deſire, I believe, was this, that he might ſee God as diſtinctly as the Angels above do. This, God tells him, is impoſſible: for that would ſwallow up his Nature, and whoever ſaw it muſt die by the ſight. But, ſays God, I will grant it as far as can be done; (*e*) *I will make all my Goodneſs and Glory paſs before thee, and I will proclaim my Name in a deſcriptive manner, as Gracious,* &c. *Now,* ſays he, *when I do ſo thou ſhalt ſtand in a place that I ſhall appoint thee to be in. And then I will make my Glory, which thou deſireſt to ſee, to paſs by before thee. But leſt it kill thee, I will cover thee with my Hand, while I paſs by*; *i. e.* I will interpoſe by the Cloud, or what elſe I ſhall make uſe of, to ſave thee from being ſwallowed up. And when that Veil is removed, then *though thou ſee not my Face diſtinctly, yet thou ſhalt ſee my back Parts*; *i. e.* thou ſhalt ſee the *Shechinah* clearly organized as a Man behind, but not before. But to proceed to ſomething elſe. There is a

(*a*) Exod. 33. 11. (*b*) Exod. 33. 18. (*c*) Ver. 20. (*d*) Comment. in *Miſchna*, in *Jeſudei Hatorah*, C. 1. S. 10. (*e*) Exod. 33. 19, 20, 21, 22, 23.

ſecond

second Inſtance of the *Shechinah*'s appearing in Light organized in human Shape. And indeed it is ſo plain a one, that I ſee not how it can be otherwiſe interpreted. And it is ſo much the more remarkable, as being ſeen by a multitude of Heathens, the Enemies and Perſecutors of the Church. It is the Inſtance which is recorded by *Daniel*, concerning *Shadrach*, *Meſhach*, and *Abednego*, when they were caſt into the Fiery Furnace. The Account of this is given us in theſe words. (a) *Then* Nebuchadnezzar *the King was aſtoniſhed, and roſe up in haſte, and ſpake and ſaid unto his Counſellers: Did not we caſt Three Men bound, into the midſt of the Fire? They anſwered, and ſaid true, O King. He anſwered and ſaid, lo, I ſee Four Men looſe, walking in the midſt of the Fire, and they have no Hurt, and the Form of the Fourth is like the Son of God.* The Septuagint and Arabick Verſion ſay, *That* Nebuchadnezzar *hearing them ſinging Hymns of Praiſe in the midſt of the Fire, roſe up, and ſaid*, &c. And the *Alexandrian* Codex, where we have it, That *the Fourth was like the Son of God*, reads it, *like unto God.* But be it as it will, it is plain to me, and I think muſt be ſo to all others, that the *Shechinah* here appeared in Light organized in human Shape. For he is ſeen as a Man, even as plainly as the other Three were; therefore it is ſaid, that *Four Men* were ſeen walking in the Fire. But then, he is ſeen *all luminous and glorious*, with a Light that out-ſhone the Fire of the Furnace, and preſerved the Three Martyrs from being ſo much as ſinged with the Fire. *Nebuchadnezzar*, whether that he had heard that God and Angels appeared thus, or whether his Reaſon only ſuggeſted to him that there was ſomething Divine in this, or whether he was alſo under an Impulſe from the *Shechinah* himſelf, to deliver a great Truth oracularly at this time: I ſay, whether any, or all theſe ways he was directed to ſpeak after this manner, ſtill it is plain, from what he ſays, that he ſaw the *Shechinah* in human Appearance, who as he juſtly ſays, *Was like unto the Son of*

(a) Dan. 3. 24, 25.

God

God, or like unto God. And by what we can gather from the Account of this in *Daniel*, not only he, but his Counſellors and great Men, with others preſent there, ſaw the very ſame thing: And if they did, there can be no queſtion but the Three holy Confeſſors ſaw him, and converſed with him too. And no doubt it was more in Obedience to his Command than that of the King, that they did ſo readily comply with his deſire to come forth; uſing this Argument, (*a*) *That he now owned them to be the Servants of the moſt High God.* Now it is obſervable, that *Nebuchadnezzar*, in his Edict in favour of the Worſhip of the True God, calls him whom he ſaw in the Furnace like unto the Son of God, by the name of *the Angel of God* (*b*), whom yet he exalts above all Gods as to Might and Power, ſaying, *That there was no God that was able to deliver after this ſort.* By which words he ſeems to exalt this Angel above all Gods; ſeeing it is to him that the Deliverance is actually aſcribed, though he did it by Commiſſion from his Father. However there is no Chriſtian can ſuppoſe this was any other than the Angel of God's Preſence, or Angel of the Covenant, who thus appeared. And no doubt his Appearance was very glorious, though ſuch alſo as confounded and dazled the Eyes of the Beholders. For we cannot ſuppoſe that the King, and his Attendants, or even the Three Martyrs themſelves had a brighter and clearer diſcovery of him, than that which was granted to *Moſes*. But it is time to put an end to theſe Speculations, and proceed to what follows.

The IV*th* and laſt Head is, What we may ſuppoſe to have been the Deſign, or what the Ends of Chriſt's Appearing after ſuch a manner, *viz.* in Light, Fire, and bright Clouds, before his Incarnation, and ſometimes in Light organized in human Shape.

(*a*) Ver. 26. (*b*) Ver. 28.

In

In anſwer to which Inquiry I ſhall humbly ſuggeſt, what I think were the Ends (at leaſt the principal ones, as far as I can apprehend them) of the *Logos* his appearing after this manner.

The 1*ſt* Reaſon why he appeared after this way, ſeems plainly to have been, *to put a ſtop to the Riſe and Growth of Idolatry*; as I hinted already in th s ſame Chapter, *viz.* when I entred upon the Conſideration of the ſecond Head. For Men being, as it were, univerſally inclined, to have ſomething Viſible and Material as the Object of Worſhip, it pleaſed God to give ſome outward Manifeſtation of himſelf, in condeſcention to their Weakneſs; that they might have ſomething for their Thoughts and Imaginations to work upon in Prayer and Adoration, and might at the ſame time be preſerved from any vain or groſs repreſentation of the Deity. (*a*) *Maimonides* gives this as one great end of God's giving the whole Ceremonial Law; ſaying, "That the removal of Idol-worſhip "was the great End and Scope of it. And indeed no Man can think that the mere Sacrifices, and other Ceremonies of the Jewiſh Law, were inſtituted as valuable in themſelves; or that it had been θεοπρεπῶς *fit for God* to have inſtituted the ſame at all, if it had not been for this and the like valuable Ends. And we may juſtly ſuppoſe that it was God's condeſcention to the Weakneſs of Men, that made him appear thus in Light, Fire, and Clouds, to prevent Men from courſe and baſe repreſentations of God; as we ſee not only the *Gentiles* run into univerſally, but the *Jews* alſo frequently; yea and many Chriſtians likewiſe, of which the Papiſts and Grecians are at this Day living Witneſſes.

But 2*dly*, God was pleaſed to give forth this Emblem of his Preſence ſo frequently, that he might give a check to vain reaſoning, as well as vain Imagination, in order *to prevent Atheiſm*, as well as Idolatry and Superſtition. For otherwiſe the more refined part of Men would have been apt to think (as ſome bold Fellows have pretended

(*a*) More Nevoch. *Par.* 3. *C.* 29. *P.* 424.

to

to do, and have not ſpared to ſay they did indeed think) that all Religion was the Invention of Politicians or Prieſts, for ſecular and worldly Ends. But when ſome Millions of Souls did, for Ages together, from Generation to Generation, ſee the *Shechinah*, either upon the Mount, or in the Tabernacle or Temple, and had ſuch other undeniable proofs of his Preſence and Agency, there was no more room left to doubt of the Being and Exiſtence of a ſuperior ſuper-intending Being.

Nay *3dly*, this way Mens Minds came *to be elevated to ſome Notion of the divine Being.* For there is nothing viſible or imaginable that can be ſuppoſed to give us a better Emblem of God than Light; as it is the moſt pure, the moſt active, the moſt neceſſary and the moſt unexplainable of all things. And therefore the moſt ancient and wiſeſt Philoſophers, and Nations too, worſhipped the Fire or the Sun and other Luminaries, as the beſt Emblem of the Deity.

4. God's deſign in this ſeems to have been this alſo, viz. *To let Men ſee how intirely they depended upon God.* What is more neceſſary to us in this World than Light, eſpecially when accompanied with Heat and ſet off with Clouds, to fan the Earth with Winds, and to water it with Dew and Rain. Our natural Life does intirely depend upon theſe: And therefore God could not uſe a more proper and natural Emblem than this, in order to ſhew us how much we depended upon the ſupreme Light and Sun of Righteouſneſs, who exhaled the Vapours into Clouds, and ſent them forth again either into refined Air put into Motion, or condenſed into heavy Water. And if we could not but ſee that we depended thus upon him, as to our Natural Life, we might eaſily this way alſo be led in to contemplate him as a living, intelligent, juſt, and beneficent Being, on whom we were therefore to ſuppoſe our ſelves to depend, as to our moral and ſpiritual Life, and to whom we were accountable alſo as to our Actions. And from this thought once fixed, Men were induced naturally to conclude, 1. That a pure God thus repreſented by pure Light, re-

quired Purity and Holineſs in Thoughts, Affections, Deſires and Deſigns, and in Life and Converſation. 2. That Men ought to worſhip this Holy and Exalted one with reverential, humble, and awful Thoughts of his Majeſty, who dwelt in Light inacceſſible, who moved every-where or rather who was every where, as the univerſally diffuſed Light. 3. That yet this led in Mens thought to love as well as to fear God, and to be grateful and thankful to him; ſeeing he diffuſed his Influences and communicated his Goodneſs every-where, and as freely as the Sun darts his Rays through the yielding Air, and conveys his Light and Warmth as Objects are diſpoſed to receive them. 4. That Men might be induced to be diligent, exact, and punctual, in obeying and ſerving this glorious Sovereign, and fearful of offending him and ſinning againſt him; as conſidering how eaſily he can puniſh Offenders and reward his Friends. For in this Emblem he was ſeen to act, as the ſupreme Ruler, Law-giver, and obſerver of Men.

5. This was deſigned, no doubt, *to give Occaſion to Men* (who naturally talk much of ſtrange and amazing Things, that ſtrike the Senſes and Imagination) *to ſpread the Fame of God's manifeſting himſelf this way from Nation to Nation*; that ſo the *Gentiles* might, out of Curioſity, be induced to inquire into the Truth of Matter of Fact; and thus might, if poſſible, be ingaged to fall in with the Worſhip and Service of the True God. And I make no queſtion, but that God did by this Net catch many Proſelyties to the Jewiſh Worſhip: As it is certain, that the wiſer *Gentiles* lighted their Tapers at this glorious Light, though Vanity and Pride made them aſcribe the true Notions they had got from thence either to their own Invention, or to others that were more in Eſteem with thoſe of their own Country and Age, in order the better to propagate them, and be eſteemed themſelves.

6. The Deſign of God this way, was, no doubt, this likewiſe, *To lay a Foundation, by which the Chriſtian Religion afterwards might come to be the better Confirmed*

and Illuſtrated. I ſhall inſtance in 3 Particulars, which we may juſtly look upon as conſiderable this way. 1. When the Heavens were opened over our Saviour at his Baptiſm, and the Light of the *Shechinah* ſhone upon him, and the Emblem of the Dove came down with it, and lighted upon him: This ſight, I ſay, together with the Voice from the moſt excellent Glory, was ſufficient to point forth Chriſt as the *Meſſiah*. And it is plain, that this Manifeſtation was deſigned for this very End, as *John the Baptiſt* tells the People, ſaying, (*a*) *I knew him not, but he that ſent me to baptize with Water, the ſame ſaid unto me, upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he that baptizeth with the Holy Ghoſt. And I ſaw, and bare Record, that this is the Son of God.* But 2. there is another Inſtance, that not only proves that Chriſt was the *Meſſias*, but the *Shechinah* himſelf; *viz.* the Inſtance of Chriſt's being Transfigured upon the Mount. I have explained this ſo largely, that I ſhall only need to make one Remark here, from what I have ſaid before. It is to be obſerved, that no Man was ever privileg'd with having the *Shechinah* viſible upon him, but *Moſes*. And in this *Moſes* had more Honour put upon him than ever any more Man had; for it was as much as the Badge of his Authority, to tell the People that he acted as the Deputy or Vice-roy of the *Shechinah* to the *Jewiſh* Nation. But it was only upon his Face that the *Shechinah* reſided. Whereas when Chriſt was Transfigured, it was wholly upon him, and not in his Face only. For the Body of our Lord was intirely inveſted with the *Shechinah*, which ſhone through his very Garments: And therefore it is ſaid, (*b*) *That his Face did ſhine as the Sun, and his Raiment was white as the Light.* By which we are given to underſtand, that the *Shechinah* was intirely reſident in Chriſt, and tabernacled in him; which could not poſſibly be the Privilege of a ſinful Man. So that hence reſults a plain and undeniable Proof of Chriſt's Divinity, as he is the *Logos*,

(*a*) John 1. 33, 34. (*b*) Matth. 17. 2.

as well as of his Miſſion, as he is the *Meſſias*; eſpecially, if we conſider, not only the Circumſtances of the Caſe, but the Words ſpoken from God the Father to this intent, as we did before explain them. The 3d Inſtance is, that of the Holy Spirit's coming down upon the Diſciples, in the Appearance of fiery cloven Tongues, and of his falling as Light or Fire frequently afterwards upon them that were Baptized and Converted; as upon *Cornelius*, and others, as we read in the Acts of the Apoſtles. For theſe were ſo many Pledges of the Preſence of the *Shechinah*, by his Energetical Operation upon Chriſtians, and conſequently proofs of his Approbation of them and the Chriſtian Religion. And by this true Chriſtians were declared to be as ſo many Temples for the *Shechinah* to dwell and operate in. Now by theſe things the *Jews* were left without Excuſe, if they did not fall in with Chriſt and Chriſtianity; when they ſaw that God did thus give his publick Approbation to the Chriſtian Faith and Worſhip, in like manner as he had done in the Days of their Fathers, when he came down upon their Sacrifices and Oblations: So that they were reduced to this Dilemma, That either the *Shechinah*, that had now for a long time deſerted their Temple and Worſhip, was gone over from them to the Chriſtians; and therefore bore Evidence, that Chriſtianity was the Perfection of the Jewiſh Religion, and Chriſt the true *Meſſias*: Or elſe, that the *Shechinah*'s being preſent among the Chriſtians, had nothing Divine in it, and was no proof of Chriſt's being the true *Meſſiah*, or of Chriſtianity's being the true Religion; By which ſuppoſition they muſt have deſtroyed the greateſt proof they had for the Integrity and Veracity of *Moſes* and the divine Inſtitution of his Law. So that Chriſtianity had the ſame Evidence that the Moſaical Law had; with this Advantage, that the *Shechinah* gave this Evidence to Chriſtianity, upon his diveſting Judaiſm of it: Which was the very ſame thing in Effect, that was given of Old, when he left Mount *Sinai* for the Tabernacle. As therefore the *Iſraelites* were no more to worſhip towards Mount *Sinai*, but the Tabernacle, when the *Shechinah*

Shechinah left the Mount and went into the Tabernacle; and as the Wilderneſs firſt, *Shilo* afterwards, and *Jeruſalem* laſt of all, was the place where the *Shechinah* dwelt among the *Jews*: So Chriſt the true *Shechinah*, having gone to Heaven, gave full Proof of his being indeed the *Shechinah*, and of his Exaltation to Glory, by his ſending the Spirit as his Delegate from thence, to act among Chriſtians as his Vice-gerent over his Followers. By which he did at once give the divine Evidence, to his being the true *Meſſiah*, the divine Sanction to his Laws and Inſtitutions, and the divine Approbation to thoſe that were truly his Followers.

In the *7th* place, the Deſign of God, in this Emblem or Manifeſtation of himſelf, ſeems to have been *to give a Repreſentation of the Office and Work of the* Meſſiah, *when he ſhould have finiſhed his Work on Earth*; viz. that he ſhould then act from Above, by the Miniſtry of Angels, and by Servants of his ſending forth to carry on the Deſigns he had laid, for the good of Men. For we know, (*a*) That *all Power is put into his Hand, to give eternal Life to whom he pleaſeth: (b) And that the Father judgeth no Man immediately, but hath committed all Judgment unto the Son, that all Men may honour the Son as they honour the Father.* And this leads me to one View more.

In the *8th* place therefore, it ſeems to be plain and undeniable, that the Deſign of God in this Manifeſtation of the *Logos*, and the manner of it, was *to lead the Thoughts of Men above this World, to the Contemplation of the Heavenly State.* For if that Light which they ſaw was ſo glorious, it was eaſy to conclude, that the Heavenly State of the ſupreme Being, and the Enjoyments of the Bleſſed there, muſt be ſurprizingly Glorious and ſuperlatively Happy above all Thought, Imagination, or Conception of Men. And therefore *Moſes*, as I obſerved before, was ſo far from being cloy'd or tir'd with the Sights and Enjoyments he had, during his Forty Days

(*a*) John 17. 2. (*b*) John 5. 22, 23.

abode with the *Shechinah* upon the Mount, that he was only ſtirr'd up, whetted, and incited by it, to long for further Satisfaction this way, which makes him beg and pray to ſee the Glory of his Maſter further and more diſtinctly.

Nay *9thly*, this Repreſentation did not only lead in Mens thoughts to the Contemplation of the Heavenly State of the Bleſſed, but *to the Conſideration alſo of the the Miſerable ſtate of the Damned.* For it was natural to infer nence, that they muſt be miſerable above all Thought and Imagination, who ſhould fall under the Wrath and Diſpleaſure of this glorious One, who thus appeared to him. The *Iſraelites* had ſeen this, when the *Shechinah* interpoſed between them and the *Egyptians* that purſued them, cheriſhing them, and ſcorching and confounding their Enemies. They had ſeen him break forth upon thoſe that offered falſe Fire upon his Altar. And they had ſeen him make the Earth to open and ſwallow up *Corah* and his Company, together with thoſe proofs of his Judgment. Nay, the very Appearance that was upon Mount *Sinai*, (*a*) with the awful ſound of the Trumpet, had made them, nay, even *Moſes* himſelf to tremble. And therefore it was eaſy, from all theſe other things, to conclude, that it was the moſt Terrible thing imaginable to fall into the Hands of this God, as an Enemy and inraged Judge. And conſequently, that the Miſery of the Damned muſt be great, intenſe and dreadful, above all conception; eſpecially, when conſidered as Eternal.

But *10thly*, and in the laſt place; this Manifeſtation was undoubtedly given, as *an Emblem of the great and ſolemn Day of Judgment.* For here the *Logos* appeared ſeated upon the Top of a Mountain, ſurrounded with his Angels, inveſted with Glory, acting as the Judge of this People, and owning himſelf the King and Sovereign of the whole World; while all the People ſtand before him, to await his Sentence and Determination concerning them.

(*a*) *See* Heb. 12. 18, 19, 20, 21.

And

And the concluſion of all, is to bring in his own People to the promiſed Land, and to extirpate and deſtroy his and their Enemies. And ſeeing it is certain, that the Final Judgment, though ſpoken of under the Notion of a Day, will be a long period of time; there ſeems to be an adumbration of this alſo, in the long abode of the People of *Iſrael* in the Wilderneſs, before they were led in to the Land of Promiſe.

And thus we ſee what the Reaſons were, why the Son of God appeared and acted after the manner, wherein we have conſidered him. But I leave the further proſecution of theſe things to the Reader's Thoughts, and paſs on to the laſt and concluding part of my Diſcourſe on this Subject.

CHAP. VIII.

The Concluſion; *being a ſerious* Review *of the Principal Things treated of, in order to a Practical Improvement of this Subject.*

THOUGH I have ſuggeſted ſome things already, as to the uſefulneſs of what I have diſcourſed of; and though I purpoſe to treat of the Practical Part of Religion in a new Method, under the Third and laſt General Head of the great Subject I have entred upon: Yet I cannot allow my Self to ſhut up this noble Part of this great and auguſt Subject, without ſome Spiritual and practical Thoughts, which the Theoretical Conſideration thereof will naturally ſuggeſt to a ſerious Perſon, upon a cloſe and ſober Review of the Truths I have been treating of. Not that I propoſe to make a full Application even of the Principal Heads, far leſs of every Thing which I have touched upon; for this would

be, in ſome ſort endleſs, and muſt be ſuppoſed to ſwell this Concluſion to a Bulk, equal, at leaſt, to that of the preceding Treatiſe: But only that I deſign to ſuggeſt ſome ſerious and weighty things which have occurred to my own Thoughts, upon a review of my Studies this way: Which, as they have been affecting and uſeful to my ſelf, I hope may be ſuch likewiſe to others; and which perhaps may be of uſe to introduce the Readers thoughts into other Conſiderations, which may be likewiſe both great and profitable.

And here, ſeeing I am to enter upon what every one ought to make application of to himſelf, as in the ſight of God, I hope my Readers will bear with me, if I ſpeak to them in this concluding Chapter, as if I ſpoke to them from the Pulpit, in order to my diſcourſing to them with the more Affection, and (if it ſhall pleaſe God to breath upon theſe Pages) with the greater Succeſs, in reaching the Heart and Conſcience, and conſequently the Life and Practice. But to proceed.

I. Let us learn, in the general, from what we have ſaid, in the preceding Chapters, to value our Bibles more. Oh! my Friends, what rich Mines are ſtill to be found in this divine Depoſitum, this ſacred Treaſure, which we juſtly call *the Bible*, *i.e.* The Book, or Collection of Books, by way of Specialty and Eminency. If ſuch a ſhallow Mind, as mine is, has found out ſome things ſo great and valuable, through the divine Bleſſing upon Study and Pains, as I hope I have given ſome Specimen of here, and may further, if I live: It may be juſtly, and naturally concluded, that infinitely more of the rich Ore remains behind, could we be ſo happy as to hit upon the true Veins where it lies. For it is not with the Sacred Writings, as it is with the Writings of un-inſpired Men, though never ſo accute, ſolid, and elaborate. For theſe we may ſee to the bottom of, if we duly attend to the Scope and Connexion: And therefore they judge exceedingly amiſs, who make their Judgment of the ſenſe of Scripture from the Writings of Men

only;

only; for every material hint given in the Bible kindles more, and these again more, and so on; and no wonder, for the thoughts of God are Infinite. And consequently, his expressions of things, tho' wrapt up in the words and language of Men, must lead in to proportionable Views and Ideas, were we able to grasp them. And I hope, what I have already said from the words of God to the Disciples, when Christ was Transfigured, is such a proof of this, as that I need not, at present, mention any other.

There is nothing therefore more unaccountable to me, than that any Man should be found, that should quit these Divine Oracles, and set up Infallibility in any thing Human. Papists will go no further than their Popes or Councils, or the Decrees of both conjunctly, and think the Determinations and Canons of their Synod of *Trent* to be upon this score Infallible. And Protestants found, with greater Absurdity, upon the Canons and Decrees of their Synods, Assemblies or Convocations, or upon the Writings and Authorities of Men of Fame and Name among them. I mean not, that this is the Protestant Principle, but that many Protestants speak and write, and act, as if it were indeed the Protestant Principle. And therefore, I say, that this is more absurd among us than the Papists, because we pretend not that our Leaders and Spiritual Guides are Infallible, as the Papists pretend theirs are, when they give forth their Decisions *ex Cathedra*, Authoritatively, or from the Chair. But both sorts, I am bold to say, are guilty of a gross sin, when they quit their Bible, and found their Faith on an Human Bottom. And to all such I may justly apply that which God accuseth the Jews of, when he says, That * *they had forsaken the Fountain of living Waters, and hewed out to themselves Cisterns, even broken Cisterns, that could hold no Water.*

All the answer to this, from most, is at bottom, this only: Are not we Orthodox and Sound in the Faith?

* Jer. 2. 13.

What

What need then have we to ſearch the Scriptures our ſelves, when others have done it for us, that we can truſt and depend upon? The Papiſts cry out perpetually, we are the only Orthodox, Catholick and Apoſtolick Church; and aſſure us, if we may believe them, that every thing which their Church believes and practiſeth, has the indelible Mark of a *Jus Divinum* ſtamp'd upon it. And many Proteſtants believe they are the only Orthodox Party, upon no other ground, but becauſe they were educated and taught to think ſo. The *Lutherans* ſay, ſhall we be wiſer than *Luther*? And the *Calviniſts* tell us, can we be more Learned than *Calvin*? And ſo do many of all Diviſions and Subdiviſions of Chriſtians, or thoſe that call themſelves ſo, pin their Faith upon the Sleeves of their ſeveral Founders or principal Men. Thus *Socinus* or *Crellius* to ſome, *Arminius* and *Epiſcopius* to others: Dr. *Hammond* or Dr. *Pearſon* to one ſort; Dr. *Twiſs* and Mr. *Rutherford* to another ſort, and Dr. *Owen* and Dr. *Goodwin* to a third ſort; theſe Names and Authorities, I ſay, ſeem to be enough. And what is this, but to ſay, do not we know Chriſtianity well enough already? Have the Scriptures any thing conſiderable in them, which ſuch Men have not found out? Or to ſpeak more plainly, what other is the ſenſe of it than this; was not ſuch a Man, or ſuch an Aſſembly of Men, as Wiſe as God? Did not they know his Mind as well, and as perfectly as Chriſt did? Are not their Writings as valuable as his Oracles? But, alas! my Friends, how ſhall we know whether our Party and Belief be the beſt, and all others Hereticks or Erronious, unleſs we ſearch the Scriptures, ſeeing Orthodoxy can only be on one ſide, and all equally pretend to be poſſeſs'd of *Jus Divinum*, while yet all appeal to the Bible for the proof of? It was a Pretence to Orthodoxy, that made the Jews purſue Chriſt to Death, as a falſe Teacher and Blaſphemer. It was this, that made the Devout Woman ſtir up the People againſt *Paul* and the other Apoſtles. Nay, it was this that was the Original of moſt of the barbarous Perſecutions that we read of, where Orthodox Ignorance, Bigotry

gotry and Fury, led many on to murder ſober and good Men, in which yet the Actors imagined that they did God moſt acceptable Service; ſo that Orthodoxy is every thing, under various views. It is Popery at *Rome*, Socinianiſm at *Racove*, and I may ſay, every thing that Men fancy it to be, not only among Chriſtians, but Jews, Mahometans and Pagans of all Countries, Sects and Denominations.

But I ſpeak to Proteſtant Chriſtians now: And to ſuch I ſay, Whither, oh! whither, my Friends, is an implicit Faith like to carry Men? Is it any wonder, that the Proteſtant Reformed Religion declines and loſeth ground, when we ſeem to have forſaken and loſt our firſt Principle ſo much? Our Anceſtors ſeparated from the Romiſh Antichriſtian Church at firſt, upon this very Reaſon and Foundation, That they did believe in God and Chriſt according to the Word of God only, allowing a Judgment of Diſcretion to every Man, to ſearch the Scriptures for himſelf, as in the ſight of God, and as he ſhould be anſwerable to him. Thus they ſet up the Infallibility of God in his Word, in oppoſition to a pretended Human Infallibility. But ſince, Men have been ſet up againſt Men, and Synods againſt Synods, and God's Word neglected and ſlighted. *Luther* ſeems to have foreſeen ſomething of this, when he wiſh'd all his Books burnt, leſt his Admirers ſhould found their Faith upon theſe, and neglect the ſtudy of the Scriptures. And I am perſwaded, were thoſe good Men alive now, I mean the Reformers, and other Learned and Holy Men who ſucceeded them, they would make it their buſineſs to break Men off from building too much upon their Authority, which is ſo common now: For ſurely thoſe, who were acted by the ſame Principle with the Apoſtle *Paul*, would imitate him in this as well as in other things, when he took ſuch pains and care to caution Men, that they might not Idolize either Himſelf, or *Apollos*, or *Peter*, or any other of the moſt eminent Servants of Chriſt. He would not allow that any ſhould be called *Cephaſites*, *Apolloſians*, or *Paulites*, ſeeing we have but one Maſter Jeſus Chriſt,

from

from whom we are honoured with the excellent Name of Christians, by which we are obliged to follow no other Directory but that of his Word.

Let me beseech you therefore, my Friends, to study the Oracles of God more, according to which we must be judged: And I am sure, if you do so seriously, in the use of proper means, praying and waiting for the Divine Assistance, ye will find them new to you as long as ye live; for so they will be to the Church of God to the end of the World. For my own part, I can truly say, tho' it is but a little I can pretend to know comparatively with what many others do, that I grow daily more and more in love with this Sacred Book, and in admiration of it. And, as this is one of the principal Evidences I have of my profiting by my Meditations upon the same, so I question not, but there are many more than I, who can say with *David*, * *We have seen an end of all Human Perfection, but thy Law is exceeding broad, i. e.* so comprehensive, that it can never be found out to Perfection in this Life.

II. From what I have said, I hope some new Light is brought into several Passages of Scripture, the understanding of which, if I mistake not, will lead our thoughts into the more profitable reading, and clearer understanding of a considerable part of our Bible, which otherwise must remain dark, and as to some things unintelligible.

For besides what I have already said, on this Head, when I gave some Account of the Design of God, in the Representations of himself, as the *Logos* or *Shechinah*, in Light, Fire and bright Clouds, *&c.* we will be able to form a better Idea than before, of those Expressions both of the Old and New Testament, and that part of the Scriptural Phraseology, which relates unto such Appearances. Thus, when we read of God's being Light, or of his dwelling in Light; of God's Face and Presence; of his Glory and Majesty; of Mens seeing these; good Mens dwelling with the devouring Fire and everlasting

* Psal. 119. 96.

Burnings;

Burnings; of their going in at length to the enjoyment of Glory; of their being denominated Saints of Light, and of their Being of the Day and not of the Night: I say, when we read such like Phrases and Expressions, we will easily suggest to our selves the reason, and be able to see what the Pen-men, and the Spirit of God himself, alludes unto.

And here, I hope it will be no unuseful Work, to consider the import of the most memorable of those places of Scripture I have made use of, and attempted to bring some light into: For, besides the Theoretical and Elenchical Use I have made of them, they are capable of a Practical Improvement also.

It were tedious for me now, to instance in all or most of the Passages which I have Illustrated already, and therefore I shall only hint at what I mean, by giving the Reader some brief and cursory Heads of Improvement as to a few of them, as a Foundation of, or rather Introduction to our further Thoughts and Meditations this way.

Thus when I take a Review of that expression concerning Christ, where he is called, * *The Power of God, and the Wisdom of God*; the expression it self, with the connexion, leads me into such a Meditation as this.—— Persons of a Worldly and Carnal Mind, cannot endure the simplicity and plainness of the Gospel. An earthly Monarchy, and Grandeur and Glory, is all they think of. A Spiritual Saviour, and Salvation from Sin and eternal Misery, is what they have no Idea of, at least no just one: It is *Cæsar*, not Christ, that such Men admire. It is a Paradise on Earth, not in Heaven, that they are fond of. Christ therefore is *a Stumbling-Block* to them, as he was to the Jews of Old. And there are others, that from a wild Enthusiasm or Superstition, are equally prejudic'd against the plainness of the Gospel. Dreams, Visions, Phantoms, Traditional Stories, Tales and Legends of ridiculous and odd Miracles, fill their Brains, and

* 1 Cor. 1. 24.

make

make up a great part of their wild and extravagant Creed and Devotion: But, as to both these sorts, genuin Christianity is a *Stumbling-Block*; so there is another sort, to whom it is *foolishness* and matter of ridicule. Such are our Refined Wits, as they pretend to be, who go under the specious Names of *Deists* and *Unitarians*, who are such Admirers of the Profession of *Euclid*, (tho' most of them understand him as little as others) that they can give their assent to nothing of Faith, unless they have Mathematical Demonstration for every thing; in which they are every whit as ridiculous and chimerical as those we have mentioned before, seeing every thing is not capable of the same sort of Probation.——Now, says the Apostle, *we preach Christ Crucified, to the Carnal and Superstitious Jews a Stumbling-Block, and to the Wise Philosophers of* Athens *and* Greece *Foolishness*, (being themselves *foolish and unreasonable, while they remain without any shadow of Reason enemies to the Christian Faith:*) *But to them that believe*, whether Jews *or* Gentiles, *Christ the Power of God, and the Wisdom of God.*

If the case be thus, my Friends, pray look within your own Breasts, and consider, whether ye have ever experienc'd Christ to be *the Power of God* to you, by renewing, sanctifying, supporting and comforting you; and the *Wisdom of God*, by inlightning, directing and incouraging you.

If not, fall in with Christ, and his Offers and Proposals to you. In order to which, reason thus with your own Souls: *Is Christ the Power of God?* Surely then, he is able to *pardon* all my Sins, to *sanctify* my Nature, to *protect* me against the power of Temptations, and under all Dangers; and to *save* me from Satan, and from Sin, as to its nature, guilt, prevalency, and the misery that follows it. *Is Christ the Wisdom of God?* Surely then, he is capable to *direct* me in all my Ways, even under the most difficult and perplexing Circumstances; to *extricate* me out of them, by outwitting and confounding my enemies, or by over-ruling things for my advantage,

by

by his Wise and Sovereign Providence; and to *teach* me, by his Spirit, whatever I ought to know, leading me thus into all Truth.

And this leads me forward to the Practical Review of another Passage I mentioned. It is that, where Christ calls himself (*a*) *the Way, the Truth and the Life.* For from hence, it is easie to argue after this manner: *Is Christ the Way*, and the only Way to the Father, and to the enjoyment of him, both here and hereafter? Oh! then let me chuse this Way, and walk in it, even in that which Christ himself has (*b*) *Consecrated* for this end, *through the Veil of his Flesh*, by his suffering for us. *Is Christ the Truth?* Then let me study him more, and all Truth as centering in him. And let us (*c*) *reckon all things but loss and dung in comparison of the excellency of the saving knowledge of him, that we may win him, and be found in him, so as we may attain at length to the happy Resurrection from the dead. Is Christ the Life?* Then let me labour to get him to be such to me, that (*d*) *when Christ, who is our Life, shall appear again, I may be like him, and appear with him in glory*; and that I may be able, in the mean time, to say, upon just grounds, that (*e*) *for me to live is Christ*, and that (*f*) *the life, which I do now live, is by faith in the Son of God, who gave himself for me.*

In a word, my Friends, would ye be secure from missing your Way to Heaven, and from erring in it? *Christ is the Way*: Would ye be secure from damnable, hurtful and dangerous Errors and Mistakes? *Christ is the Truth*: Would ye be saved from eternal Death and Misery? *Christ is the Life.*

I suppose I need not discourse to you, how and in what respects Christ is the Way, the Truth and the Life, to his Followers. Let me hint in general, that he is *the Way* to Heaven in his Precepts and Example; *the Truth*,

(*a*) Joh. 14. 6. (*b*) Heb. 10. 20. (*c*) Phil. 3. 7, &c. (*d*) Col. 3. 4. (*e*) Phil. 1. 21. (*f*) Gal. 2. 20.

in

in his Discovery of the Will of God, and the Promises he has made us in our believing and obeying the same; and *the Life*, in the Aids and Assistances of his Spirit here, and in his Rewards afterwards. For he has promised to give us (*a*) *both Grace and Glory, and to withhold no good thing from them that love him, and diligently seek him* and serve him.

I might thus run through the other places of Scripture I explained Theoretically before, but I shall only give a Specimen of a few more.

When we read that eminent Testimony, which (*b*) *John the Baptist* gives concerning Christ, which I made use of to prove the Pre-existence of Christ against the *Socinians*, in the beginning of the Fourth Chapter, we cannot but immediately observe the noble Spirit by which he was acted: He had perhaps the fairest opportunity to set up for the Head of a great Party that ever Man had; many were in doubt, whether he was not the Messiah himself, so that he had a specious pretence to have given it forth by his Disciples, that he was indeed the same they did expect under that Character. But, if that was too great, presumptuous and dangerous a Stake to venture his Reputation and Interest upon, yet he might justly own himself to be the *Elias* that was to come as the *Phosphorus*, the Forerunner of the Messiah; but, tho' this was a truth, as we do know now from Christ's own Testimony, yet, *proprio laus sordet in ore*, *John* is too brave and too modest to be his own Trumpeter or Herald. No, no, he scorns empty praise, his Work is to debase himself, and sound forth the praises of Christ. 'I am not, says he, the Mes-
'siah; so far from that, that he adds, I am not worthy to
'be the meanest of his Servants, to stoop down and untie
'the Latchet of his Shoes. In comparison of him I can
'hardly call my self a Man, and therefore all that I can
'say of my self is, that I am the voice of one crying in
'the Wilderness, Prepare for the Reception of the
'Messiah and his Kingdom, for he is already on Earth,

(*a*) Psal. 84. 11. (*b*) Joh. 1. 15.

and

'and will quickly ſhew himſelf. I am from beneath, 'but he is from above. I muſt decreaſe, but he muſt in-'creaſe, *&c.*

Oh! let Miniſters and all Men, but eſpecially thoſe that are moſt popular and in greateſt Eſteem and Reputation, for Parts, Learning, Eloquence, Holineſs; let all of them imitate this great Man: let all of them, I ſay, follow his noble Example, as he is a Pattern of *Faithfulneſs* to his Maſter; *Humility* in his Words and Actions; *Zeal* for the Honour of Chriſt; *Sobriety* of Life; *Aſſiduity* in promoting and carrying on the end of his Miniſtry, *viz.* to point out to Chriſt and lead Men in to him, in order to their being under his Truſt and Charge; and in his *Vehemence and Pathos*, in Exhortations, Reaſonings and Expoſtulations with his Hearers, in order to reach theſe ends for their Good and Happineſs.

Thus alſo when we conſider that other Paſſage, where Chriſt tells us, (*a*) *that he is the true Heavenly Manna*, by which Believers are fed and maintained in this Wilderneſs State: It is natural to reaſon with our ſelves thus. Is Chriſt the only Bread and Food that is ſuitable to a *ſpiritual* and *immortal* Soul, as being Heavenly and Eternal? Is he to be preferred before all the Fleſh-pots of this *Egypt*, he came to deliver us from? And ſhall we Hunger and Thirſt no more, if we truly feed upon him by Faith? Oh! then let us do ſo believingly and conſtantly: then ſhall we travel through this Wilderneſs without being Faint or Weary, and without having our Garments or Shoes to wax old; then ſhall the Water from Above fill the Pools we dig, while we travel through the dark and loneſome Valley of *Baca*, towards *Sion*; then ſhall we find him to come down conſtantly, as we need him, round about our Tabernacles; and then ſhall we find him following us, as the Water from the Rock of old, whereſoever he directs to go or to be: For he is by the Father's peculiar deſignation and appointment, ſent down to be to us both Food and Raiment,

(*a*) John 6. 31.

in a ſpiritual Senſe, and whatever beſides we need him to be to us. And we are ſure that none but he can cure, nouriſh, ſtrengthen and ſave us, beſides this *Arm of the Moſt High* that has exerted it ſelf in our behalf, and is ſtill ſtretched forth for our Relief, Comfort, and Salvation.

Let us therefore duly prize this great and heavenly Gift; let us feed upon him by a true and lively Faith, both as our Food and Medicine; let us conſtantly frequent the Opportunities of feeding upon him and converſing with him; that we may have him thus, both as a Table ever ſpread to us in this Wilderneſs, and as the Maſter of the Feaſt treating and regaling us as his Gueſts. And let us ever be thankful to our God, as for all his Gifts, ſo for this beſt and greateſt Gift of his Son; and to himſelf, for his readineſs to give himſelf for us and to us.

I ſhall but add one inſtance more of this kind, and it is the next Paſſage of Scripture, from whence I have proved the Pre-exiſtence of Chriſt, *viz.* his own words, when he ſays, (*a*) *I came forth from the Father, and am come into the World; again I leave the World, and go to the Father.* For from hence we cannot but obſerve two great and memorable Truths to be believed, in order to practice, *viz.* Chriſt's firſt coming into the World, which is the firſt and main Foundation of all our Chriſtianity; and Chriſt's Aſcention to Heaven, in order to manage our Concerns from thence, and to prepare Things Above for our Reception; which is the great Stay and Support of our Souls, as to all that we have at Stake, both in relation to Life, Death and Eternity.

So that as hence we do with Pleaſure and Satisfaction look *back* upon what Chriſt did for us, when in this World; ſo we do with the greateſt Joy look *upwards* to Heaven, where Chriſt is at the Father's Right-hand, pleading our Cauſe and agenting our Affairs; and *forwards* to our own diſſolution at Death, in order to be

(*a*) John 16. 28.

thus

thus wafted up to our Saviour; and to the Reſurrection and Day of Judgment, when our Salvation ſhall be fully and for ever compleated, in the happy and uninterrupted Viſion and Fruition of our God and dear Redeemer.

III. As, what we have diſcourſed of may be uſefully improved, as a Help to our Meditations upon a conſiderable part of the Word of God; ſo likewiſe to introduce our Minds to a Practical as well as Theoretical Conſideration of the great Truths I have illuſtrated and demonſtrated: For ſurely, what is neceſſary to be believed, muſt be look'd upon as neceſſary likewiſe to us, with reſpect to Life and Practice.

If we have mean Thoughts of our great Lord and Maſter, it is impoſſible we ſhould be capable to honour and ſerve him with that profound Reſpect and Seriouſneſs that we are obliged to, by all the Rules of Chriſtianity. And therefore, as I hope I have not beſtowed my Pains and Labour in vain, in ſtudying and writing as I have done; ſo I would hope likewiſe, that no Man that peruſeth the preceeding Meditations with an honeſt Mind, to be edified, and not to cavil at little unaccuracies, and perhaps miſtakes too, will think their Labour wholly loſt; when, I am ſure, the great Deſign of the whole, and I may ſay, of every part too, is to ingage Men to honour, love, and ſerve our Saviour more and better. And I hope for this the rather, when I conſider the Errors and Scepticiſm of the preſent Age and Place we live in, with relation to the Subject I have been treating of. For when ſuch infectious Diſtempers do abound ſo much, and are ſo ſpreading and catching, we cannot take too much care to Antidote our ſelves againſt them.

I hope I have ſaid enough to convince every impartial Student of Truth, that Chriſt did not only Pre-exiſt, and had a Being before his Incarnation, nay before the Creation of the World, but was indeed God in a proper Senſe. For this end I have proved, that he is *Jehova*,

(a) the *true God and Life Eternal*; the *Sovereign of Angels and Men*; the *great God*, who has *appeared as Saviour, and will appear again as Judge of all*; and the *ſupreme God over all, bleſſed for ever.*

And if I have proved theſe things, and that they are indeed the Truths of God; then I leave you to judge, whether they do not lay a ſtrong Foundation for practice.

For if Chriſt be *Jehova*, the *true God*, the *great God* and the *ſupreme God*; ſhall we not Honour, Fear, Love and Obey him? And ought we not accordingly to worſhip him, truſt in him, and be thankful to him for all his Benefits?

How miſerable then muſt the Wicked be ſuppoſed to be, who live in conſtant Rebellion againſt him? Oh! if any ſuch poor Wretch do caſt his Eyes on this Treatiſe, let me beg him to conſider his State and Danger. Let me expoſtulate with him, in a few words. Canſt thou, O Man, make thy Party good againſt God? Can thy Cunning elude his infinite Knowledge? Or can thy Power be a match to reſiſt and defeat Almighty Power? If not, whete canſt thou flee from him that is Omnipreſent? Or how canſt thou hide thy ſelf from him that is Omniſcient? Or when ſhall he ceaſe to puniſh thee, when thy Soul is Immortal, and he himſelf is Eternal? What remains then for thee, but to make thy Peace with thy God and Saviour, and to be true and faithful to him who is thy God and Sovereign?

But as for thee, good Reader, who haſt already made thy Peace with thy God, through the Redeemer; Oh, how pleaſant and happy is thy State. For all the divine Attributes are for thee, and adminiſter ſweet matter of Solace and Comfort to thee. Thy ſecret Services you may be aſſured are ſet down in the divine Records and Annals, by him that ſees in Secret. His everlaſting Arms are underneath thee, to ſupport and bear thee up: And his Honour and Faithfulneſs, upon the Account of which he

(a) See Chap. V.

cannot

cannot but perform his Promiſes, will be thy Security for ever. So that if he be for you, you have none that you have reaſon to be afraid of.

Oh! therefore, let me invite all Men to enter and liſt themſelves into the Service of this glorious Lord and Maſter, and to come under his Protection; For I take him and his infinitely bleſſed Father to witneſs, that the great End and Deſign of theſe my poor Labours, is no other than the aſſiſting my Fellow-Creatures and Fellow-Chriſtians in the way to Heaven; in order thus to honour and ſerve my Maſter and promote his Intereſts among Men, as far as I can, according to the Talent he has given me, that I may be accepted by him at his Coming. Seeing therefore true Practice is the genuin Reſult of true Knowledge and Faith, I was concerned in the firſt place, to lay a juſt Foundation as to theſe, in what I have written in the preceding Chapters: Wherein I am ſure, I can ſay with *David*, though in another Senſe, (*a*) That *I have not ſerved God with what coſt me nothing.* For I have ſtolen time, both from other Buſineſs and my (otherwiſe neceſſary) Sleep, even to the hazard ſometimes of my Health and Life, in order to bring forth theſe, and ſome other ὑπόμνατα diſcoveries of Truth, which I hope I may afterwards have time to make publick.

And we had need to make haſte with our Buſineſs, (*a*) And *work the Works of him that has called us, while it is Day; for the Night comes wherein no Man can work.* Both I that write, and thoſe that read theſe things, muſt quickly leave this World, and go into the Eternal one. And can any Man be ſo infatuated, as to entertain a Thought of getting into the Celeſtial Paradiſe, without having firſt made his Peace with God, through this Saviour. We cannot ſurely be ſo fooliſh as to believe, that a bare Theoretical Knowledge of the Articles of our Creed, or a Faith barren, and without Works, can ſave us. Has not our Lord told us, how the Inquiries of the laſt Grand Aſſizes will be made? That Queſtions will

(*a*) 2 Sam. 24. 24. (*b*) John 9. 4.

run thus; (*a*) How have ye improved and laid out your Talents? What have ye gained by them? Have ye fed the Hungry and cloathed the Naked, and incouraged and ſupported the Afflicted? In a word, the great Queſtion will be, what we have done for our Maſter and Benefactor, and for his People and Intereſts? And whether our Performance bear any proportion to our Receipts of Mercy and Favour from him.

As therefore (*b*) *our Saviour came not into this World to be miniſtred unto, but to miniſter unto others:* So let us act as his Servants, who are called to miniſter to him and our Fellow-Subjects, as long as we live here below. If he condeſcended to be our Miniſter and Servant, ſurely it becomes us much more to be his Servants, to miniſter unto him. Let your Life therefore be ſuch, that it may be found at the laſt Day, that ye were indeed careful in time to ſerve and promote the great Intereſts of Religion in the World, for God's Honour and the good of Men, and conſequently your own; and to improve all Opportunities for the carrying on theſe excellent Ends. But to proceed,

IV. If the conſideration of Chriſt, in a more abſtracted Senſe, *viz.* as he Pre-exiſted before the Incarnation, and as he is truly God: If this, I ſay, be ſo improvable in a practical manner, then we may eaſily ſuppoſe, that the relative Conſideration of him, *viz.* as to his Office, as he was the Creator and as he is the Governor and Ruler of the World and Church; that this, I ſay, is at leaſt as improvable, with reſpect to Life and Converſation.

To begin with the firſt of theſe, *viz.* Chriſt's being the Creator of all things, and particularly of Men. There is a fourfold Improvement of this, which our Minds may well run upon.

1*ſt.* If Chriſt be Creator of the World and Men, as he was the *Logos*, without whom nothing was made; then we cannot but ſee that which ought to raiſe and great-

(*a*) See Matth. 25. 19, &c. Ver. 34, &c. (*b*) Matth. 20. 28.

en

en our Thoughts, as to this our Saviour. For in the Formation of the World and Men, we ſee plain Proofs and unanſwerable Demonſtrations (*a*) of his eternal Power and conſequently of his Godhead, and no leſs conſpicuous Manifeſtations of an infinite Wiſdom, in the contrivance of the Whole, and of every Part of his Creation. But I took notice of this before, and ſhall not now repeat any thing that was ſaid.

2dly, Hence we ſee the Obligations we are under to our bleſſed Jeſus, as he was our Creator; for I ſhall abſtract at preſent from theſe we are under to him, as our Ruler and Saviour. And *1ſt*, are we not obliged to him who brought us out of the number of Poſſibles or May-be's, into the number of actual and real Entities, by giving us a true and proper Exiſtence? Did he ſtand in need of us? Is it not a great and aſtoniſhing thing to give actual Being to a Non-entity? Nay, is there not an infinite diſtance between Something and Nothing? Now it is not yet Six Thouſand Years ſince that time, that he exerted this Power firſt, at leaſt as to this Race of Men that ſprung from *Adam*. Nor is it a Hundred Years ſince that time, that none of my Readers (as I may juſtly ſuppoſe) had an actual Exiſtence, as individuals of Mankind. Are we not then obliged to him that gave the World, Mankind, and our Selves a Being? Was it not mere Beneficence in him, to make us, or any thing elſe? Was there any abſolute neceſſity for our Being at all? Seeing God only neceſſarily Exiſts and is the only neceſſary Being, who cannot but Exiſt. And as God needs no Creature, ſo the World and Mankind wants us not: For the courſe of the World and human Affairs had run on, under the divine Conduct, as well without me and others, as it does with us. We were not wanted in former Ages, nor ſhould we be wanted now, had not this glorious and kind Lord ſeen it meet to honour us with ſome Relation to others and ſome Capacity, as thus conſtituted and circumſtanced, to be uſeful to one another. But when we

(*a*) Rom. 1. 20.

ſhall be called to leave the Stage of the World, and act no more upon it, the ſame divine Conduct that managed the World without us, will carry on Affairs as well, and it may be more glorioufly afterwards, than at preſent by us and others. But *2dly*, are we not highly obliged to our Lord, who has made us Rational and Intelligent Creatures, and put us thus at the head of this lower Creation? And here it may not be an unuſeful Speculation, to think, how many things have concurr'd to our having a Being, any one of which, had it failed, we had never been. For as we had not been, had not ſuch Perſons exiſted who were our immediate Parents, ſo neither if any of our Anceſtors, up to *Adam*, had failed of Iſſue, or been ſuffered before that to be carried off by any of thoſe Sickneſſes or Dangers that threatned their Life. Had we a Hiſtory of the Deliverances and Preſervations of all thoſe ſucceſſively, we are deſcended from, we would be aſtoniſhed to think, how precarious our Exiſtence has often been, it may be ſome Millions of times over and over again. But *3dly*, as we are obliged to our Lord, for giving us Being, and making us Men and Women; ſo for adjuſting matters ſo, in his kind Providence, as to order our Production and Nativity, in ſuch a Place and Age, wherein we find our ſelves peculiarly bleſt with the cleareſt and brighteſt Diſcoveries of the Mind of God, in relation to our Happineſs, both now and for ever. Had we been brought forth when Heatheniſh Darkneſs, Idolatry, and Barbarity over-ſpread this Iſland, and theſe parts of the World; or even in the Days of the Tyranny of the Papacy; how miſerable had been our Lot, in compariſon of what it is now? And how deplorable had our Condition been, had we been brought forth in Barbarity, amongſt the *Moors*, or in other Regions, ſuch as ſome in *Africa*, *America* or *Aſia*; nay, ſome even in *Europe* too, who (not to mention the Tyranny they are under in civil reſpects) know nothing, or next to nothing, of the only true God, and Jeſus Chriſt whom he has ſent? So that it is a Mercy never enough to be admired and celebrated, that he has made *the knowledge*

of

of the Glory of God manifeſt to us, and made it *to ſhine upon us in the Face of Jeſus Chriſt*. And 4*thly*, there are many of us who are under further Obligations this way, than others are; as being bleſt with greater meaſures of Knowledge, Parts and Learning; greater degrees of Faith, Love, and Activity in God's Service; and greater opportunities to be uſeful, from the Advantages of greater Authority and Influence, or greater Eſtate and Ability to do good. Of which, though every Man is judge for himſelf here, he ought to remember that he muſt be accountable to the ſupreme Judge hereafter.

3*dly*. From Chriſt's being, as he is the *Logos*, the Creator of the World and Men; we may ſee our Security, who are his Servants and Followers. We are ſecure this way, notwithſtanding the Miſtakes and Follies that even the beſt Men are liable to: For though they *fall* (a) *ſeven times a Day* they ſhall riſe again; becauſe he *is able* (b) *to hold, or raiſe them up*, as he pleaſeth. We are ſecure notwithſtanding the Force and Power, the Subtilty and Cunning, and the Activity and Induſtry of our Enemies. And we are ſecured this way, though Straits and Troubles ſurround us, and though our beſt Supports be removed or fail us. For he who is our Creator and Lord cannot die, cannot be deceived or defeated in his ſupporting Us, and managing our Affairs, and in his pleading with his Father on our behalf. He can raiſe the World and Church to Beauty, Order, and Peace now, as well as formerly. If he made the World at firſt out of a confuſed Chaos, and that out of nothing; can he not re-produce his Church, though ſunk never ſo low? Can he not raiſe up new Inſtruments as proper and fit for his Service, as thoſe he made uſe of for a While and then laid aſide? Is it not eaſy for him to revive his Intereſts? And will he not certainly do ſo, when *the ſet time to favour* Sion *is once come?* (c)

(a) Prov. 24. 16. (b) Rom. 14. 4. (c) Pſal. 102. 13. *See* Pſal. 46. 1. *&c.*

4*thly*,

4thly, From hence also we may see our Duty to our blessed Lord. Is he our Creator? Then let us be thankful to him for our Being? Let us honour and glorifie him as our Lord and Sovereign; let us submit to him; let us trust in him, and let us imploy our Being and Life in his Service. For we are not Lords of our selves, seeing we did not make our selves. We have therefore no more right to dispose of our Lives, as we please, than we had Power to give Origin to them. And as we were made by God, so we are wholly accountable to this Lord of Life for all we have received; and therefore we ought to make it our Business to imploy and lay out our selves wholly to be serviceable to his Interests in the World.

V. And now, if the Consideration of Christ's being our Creator be so improveable, we may be sure that of his being the supreme Ruler and Governor of the *World* and *Church* must be as influential in order to practice.

I shall put both these Considerations together at this time, that I may not be tedious; and that I may be brief, I shall only give you some Hints this way, of the Importance of the Belief of the Providence of our Lord, in ruling both the World in general, and the Church in particular: Wherein I shall wholly abstract my Thoughts from any direct consideration of Redemption, because that relates not properly to this part of our Work, wherein we have treated of Christ as the *Logos*, but to that which follows concerning him as the *Loganthropos*.

Now from what I have said concerning Christ, as the Governor of the World and Church in the two preceding Chapters, there are these three Things that do naturally result, as so many Conclusions or Corrolaries.

1st. That we see hence what tends to the greatning of our Thoughts and Minds, in relation to Christ, as the immediate and supreme Ruler of Men, and of his Providence, by which he Rules all of them, and specially his People. For what we have said before leads us,

1. To

1. To consider, how wise and powerful he must be, that can manage all the Nations, Tribes and Families of Men, that live upon the Face of the whole World. There have been Monarchies that have extended their Conquests so far, that they have been called, comparatively with others, Universal. But no Monarchy was ever, in a proper Sense, Universal, but that of our Lord; who is indeed the supreme Ruler of all Mankind: (a) For *his Kingdom ruleth over all.*

2. But which is still more, our Lord's Government ever was and ever shall be. All Kings and Potentates here below are subject to Death, and in that Hour of their Dissolution all their Projects and (b) Measures are broken and fall to the Ground, and their Thrones possest by others. Nay, not only are Princes mortal, but their Kingdoms and Monarchies too. Where are the *Nimrods*, *Nebuchadnezzars*, *Cyrus's*, *Alexanders* and *Cæsars* of Antiquity? And where the *Assyrian*, *Babylonian*, *Persian*, *Grecian* and *Roman* Monarchies? They are now no more than a Name. Whereas our Lord's Kingdom is an (c) everlasting Kingdom. His Providence rais'd and ruin'd all these great Monarchies of the World. *Ludit in humanis divina Potentia rebus.* Human Affairs are all play'd backwards or forwards, as pleaseth the supreme Ruler of the Universe.

3. And this deserves our Thoughts here likewise, that whilst Princes frequently mount their Thrones by Fraud and Treachery, and through Blood and Rapine; or, if they possess them hereditarily, or by a general choice, yet are guilty of some, and most of them of many Evils, in order to preserve what they are possest of; our blessed Lord is the direct Reverse of them all. For as he has the supreme and universal Government of the World, by a natural and necessary Right; so he has laid the Foundation of his Headship over his Church, by his own Suffering for us. But of this, as I said before, I shall not treat now.

(a) Psal. 103. 19. (b) Psal. 146. 4. (c) Dan. 7. 14, 18.

4. The

4. The various and frequently the oppoſite Intereſts of Men and Parties deſerve to be conſiderd alſo here. How hard, nay, in ſome Senſe, how impoſſible is it for one Man, or National Council to underſtand and adjuſt all theſe Schematically? And how much more, to be able, by the due temperament and mixture of a prudent Accommodation, and ſeeming yielding to each Party on the one hand, and of a ſteddy and juſt ballancing of all of them on the other; to manage the Helm of Government wiſely, exactly and ſecurely? Eſpecially in ſuch a manner, as that all and every one is ſuffered to take their ſwing, and act as they pleaſe, and yet all made uſe of, in ſo doing, to promote and carry on the Publick Good. I hope I may eaſily venture to aſſert this to be an utter impoſſibility to all mere Men, and that it is the Prerogative of Chriſt only to effect it. And this will appear more fully and plainly, by what I have to add. Therefore

5. Let it be conſidered, that no Government or Prince whatſoever was able at once, or at one view to know, and by one nodd or beck to command all his Subjects to follow his Meaſures; even though their number was not very great. But our Lord's Providence is ſuch, that it extends to the very Hairs of our Head and moſt minute Actions.

6. No Government ever pretended to give Law to the Intellect, Will and Affections. But it is plain Chriſt's doth ſo, and that for this end he has erected his Tribunal in every Man's Conſcience.

7. Change of Time and Circumſtances alters all Mens meaſures here; ſo that what one Prince reckon'd as a certain Maxim of Government, his Succeſſor finds or thinks himſelf oblig'd to alter. Nay, frequently the ſame Prince or Senate is forced to change Hands and alter Meaſures upon new Conſiderations. But the Caſe is quite otherwiſe here; ſeeing our Lord, by unalterable Principles carries on one and the ſame Thred of divine Policy, from the Beginning of Time to the End thereof.

For

For none, but ſuch a Governour as our Lord is, can foreſee all Accidents, ſo as to be ſure that his Deſigns ſhall be ſucceſsful. Nay, is it not frequently ſeen, that the wiſeſt Men are frequently the moſt miſtaken this way; for they draw their Schemes ſo fine, that the breaking of one link, by ſome unforeſeen accident, proves the ruin of all their fine-ſpun Contrivances. The Death ſometimes of one Man, the unwary expreſſion of a Perſon that knows a Secret, the dropping of a Letter, or the not opening of one ſoon enough, (as was *Cæſar's* Caſe) I ſay ſuch little and unforeſeen things have proved the hinges of the greateſt Revolutions and Changes in Human Affairs.

8. Nay, he that would be compleat and full Maſter of a People, muſt command Nature it ſelf; for a croſs Wind, a Tempeſt, a fall from Horſeback, or even the tiring of a Horſe, may ſpoil the greateſt Deſigns and Projects. But Chriſt commands Nature, and therefore is qualified for Empire and Dominion.

9. And ſeeing there are other Beings, and ſome of them Higher and more Powerful than we, *viz.* Angels and Devils; it appears from hence to be abſolutely neceſſary, in order to carry on an univerſal and compleat Government, that he that Rules ſhould be equally Head, Lord and Maſter of theſe, as of Men. And thus it is plain our Lord Jeſus only is.

10. To all theſe Conſiderations I muſt add one more, *viz.* that as no Government can be happy without the Divine Favour and Aſſiſtance, ſo none can ever attain to carry on Univerſal Empire, unleſs fully ſecured and poſſeſſed of God's approbation and concurrence this way, in order thus to manage the beſt of Ends in the beſt of Methods. Now it is certain then and undeniable, that none can lay claim to this, in a full or proper ſenſe, but he whom the Father has ſet upon his Holy Hill *Sion*, and given the uttermoſt ends of the Earth unto for his Poſſeſſion, requiring and commanding Princes and Perſons of all ranks and ſorts, to honour him, even as they honour himſelf.

2*dly.*

2*dly*. From what we have ſaid in the two laſt preceding Chapters, and even in theſe laſt mentioned Conſiderations alſo, we may ſee that which may abundantly comfort and ſupport you, under all the Changes and Revolutions of this World, of whatever ſort they be, whether relating unto Nations, Churches, Families or Perſons. Chriſt rules, let us therefore be glad. Can we doubt but all things are well ordered, and ſhall iſſue in good at length, when we know that he is both able and deſirous, nay, has ingaged his Promiſe and Word of Honour, that all things ſhall work together for the good of his People?

3*dly*, And, from what we have ſaid, let us be induc'd to ingage our ſelves more and more, to fall in heartily and without reſerve, with our Bleſſed Jeſus as our Ruler and Prince. Oh! let us conſider, that it will (*a*) *go ill with all his enemies* at laſt; for he muſt reign till he has put all his enemies under his feet. And, that upon the other hand, it ſhall (*b*) *go well with the Righteous*, for he will come to reward his Friends and Servants at length. His Promiſes, nay, his very Commands, and the Connexion, Harmony, and Congruity of all Scripture-Revelation, do ſhew this ſo plainly and fully, that it were needleſs to ſay more on this Head.

VI. From the whole of the preceding Treatiſe, we cannot but ſee and admire the peculiarity of Chriſt's Love to Men, eſpecially his own Children and Followers.

Oh! what pains has Chriſt been at, ſince the Lapſe of Man, to counter-act Satan, in order to ſave us from that Miſery that we were in part involved in, and further obnoxious unto, by reaſon of Sin. He did not only, as he tells us, (*c*) *riſe up early, and ſend one Prophet after another unto his people*, but he did alſo viſit them frequently himſelf, by various appearances and manifeſta-

(*a*) Iſa. 3. 11. (*b*) Iſa. 3. 10. (*c*) Jer. 7. 25.

tions,

tions, (as we have abundantly proved) in order to direct, inſtruct and ſave them. Thus he did, not only in purpoſe and deſign, but actually and really *(a) rejoyce in the habitable parts of the earth, and take delight and ſatisfaction in dwelling among, and converſing with the Children of men.*

And ſuch was his Concern this way, that in order to be further capable to ſave us, and of converſing familiarly with us; he was pleaſed to condeſcend ſo low, as to deveſt himſelf for a time, of the ancient Form of the *Shechinah*, wherein he had appeared; and Tabernacle, not in Light or in Angelical Nature, but in Human Fleſh, in order to ſpeak to us, to ſet us a perfect Pattern, to fulfil all Righteouſneſs, and to ſuffer for us. For, as the Apoſtle expreſſeth this, *(b) He being in the Form of God, and counting it no Robbery to be equal to God, yet made himſelf of no Reputation, and took upon him the Form of a Servant* (even that of an ordinary Country Carpenter) *and ſubmitted himſelf to the Death, even the Death of the Croſs*, &c.

By all which the Peculiarity of his Love to us appears ſufficiently. I ſay *to us*, conſidered as Men; ſeeing he took not upon him the Nature of Angels but ours. (2.) As Chriſtians, who are privileged above the Jews under the *Old Teſtament*. Which is ſo much the more memorable, when we conſider that the Jews, for a long track of time, were the only proper, and as it were natural Branches of the Church, and the owned and profeſſed Subjects of the *Shechinah*. Now for them to be cut off, who were, as the Apoſtle words it, *(c) The natural Branches of the true Olive-Tree, in order to our being graffed in, who naturally are Branches of the wild Olive-Tree*; how ſtrange and wonderful is it!

From hence therefore we ſee (1.) what Chriſt hath been doing, as to the main ſtrokes of his Procedure, ever ſince the Fall of Man. And, tho' we have not ſuch

(a) Prov. 8. 11. (b) Phil. 2. 6, &c. (c) Rom. 11. 17, &c.

Sights,

Sights, as they had of Old, who beheld the Appearances of the *Shechinah*, yet we are come to a better Diſpenſation in all reſpects, as the Apoſtle has proved, as in all his Epiſtles curſorily, ſo particularly, and *ex profeſſo*, in thoſe to the (*a*) *Galatians* and *Hebrews*, eſpecially the laſt. But, tho' we have not ſuch ſights of the *Shechinah*, as they had of Old, yet we ſee 1. *all of them*, that are recorded, *mentally*, whereas they of Old ſaw only *one or two*, and moſt of them no otherwiſe than we, *i. e.* from the relation of others. 2. We ſee them *Fiducially*, or by Faith, which is never put forth more honourably, than when it is founded on the bare Teſtimony of God, without any ſupport or evidence from Senſe; whence our Lord ſays to *Thomas*, (*b*) *Becauſe thou haſt ſeen me, thou haſt believed; but bleſſed are they that have not ſeen, and yet have believed.* As an Application of which, we are to underſtand theſe words of *Peter*, (*c*) *Whom having not ſeen ye love*, &c. (2) We ſee hence, that tho' the views of Chriſt have been different and various, yet all have been ſaved by him; the Jews of Old, as well as we that have lived ſince, tho' they were ſaved then in a way and method conſonant to their Diſpenſation, as we are in a way conſonant to ours. (3.) We ſee hence alſo, how able and willing Chriſt is to ſave us, and who may expect to be ſaved by him. Ye have both theſe held forth fully and clearly, tho' briefly and ſuccinctly, in that noble and admirable expreſſion of Scripture. (*d*) *Wherefore he is able to ſave them to the uttermoſt, that come to God through him, ſeeing he ever liveth to make interceſſion for them.*

VII. And now, in the laſt place, we ſee what our Duty is with reſpect to this *Shechinah* and *Saviour*. 'Tis true, I took notice of this before, as a particular Inference from what I ſaid of Chriſt's being the Creator, and I might have made it equally an Inference from every

(*a*) See Heb. 12. 18, &c. (*b*) Joh. 20. 29. (*c*) 1 Pet. 1. 8. (*d*) Heb. 7. 25.

other

other thing I mentioned. But, however, I cannot but deduce this, in another dreſs and manner, from the whole of our Diſcourſe, in order, this way, to conclude all. There are three Things therefore, which we may infer from what I have ſaid to be matter of unqueſtionable Duty, and which do, in ſome ſort, comprehend the Sum of all Practical Religion.

1ſt. That we ought to believe the report that God has given of his Son and our Saviour, the Lord Jeſus Chriſt. Therefore it is called *the Command of God* by a ſpeciality; that (*a*) *we believe in the name of his Son Jeſus Chriſt*, and conſequently that *we love one another* as his Children: For, as we have proved before, this is indeed the only Commandment, that can be ſaid to be given forth to Men immediately, all the reſt being, tho' mediately the Fathers, yet Chriſt's only immediately. Now all that the Father ſpeaks to us is nothing elſe but this, as to the Sum and Scope, (according as I explained the words ſpoken by him at the Transfiguration, which *John* alludes to here) "Lo I give you over to the Conduct "and Management of my Son; and as I do acquieſce "this way in him, I may well expect and require the "ſame of you, that ye would believe in him, and obey "him alſo.

2dly. That conſequently we ought to dedicate and give up our ſelves to Chriſt, as our immediate Ruler and Governour as well as Saviour; for he has been at the greateſt pains, yea, has paid the moſt valuable price for us, upon this very account, in order to (*b*) *our glorifying God in our Body and Spirit, as being the Lords, and not our own.*

3dly. That we ought to make it our buſineſs, to live all our days to his praiſe, and therefore in a care to pleaſe him, and to promote our own happineſs, by doing what he commands, and avoiding what he forbids, as Perſons dedicated to him, and acting in a fiducial de-

(*a*) 1 Joh. 3. 23. (*b*) 1 Cor. 6. 20.

pendency upon him, and self-denying resignation to him. Let us thus (a) *work our Salvation with fear and trembling*, in order to our (b) *making our Calling and Election sure.* And for this end, let us imitate and follow the Example of the great *Paul*, in (c) *counting all things as loss and dung for Christ, that we may gain him to be ours, and be found in him, according to the Christian Faith, having the Righteousness which is of God* originally, *and by Faith* instrumentally, *in order thus to know him, and the power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death, if by any means we may attain to the* happy *Resurrection of the Dead.* Let us not therefore be so foolish as to think, that *we are already so perfect* that we need study, pray and labour no more; but let us *follow after, in order to apprehend that, for the prosecution and attaining of which we are apprehended and laid hold on by Christ Jesus.* This *one thing* therefore *let us mind and do*, with the Apostle, as our *hoc age*, our *one thing necessary*, as well as his, *viz. so to forget things behind, and so to reach forwards unto those things which are before; as to press*, as upon the utmost stretch, *towards the Mark, for the Prize of the high Calling of God in Christ Jesus.* To conclude therefore, with the same Apostle, let us walk so, that, tho' we our selves be on Earth, *our Conversation may be in Heaven, from whence we look for the Saviour the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able even to subdue all things unto himself.* Amen.

(a) Phil. 2. 12. (b) 2 Pet. 1. 10. (c) Phil. 3. 7, 8, 9, &c.

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